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CALVINIST CONTACT
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Taking the bite out of the Cold War

Business and labour come together through a Christian union

by Ed Vanderkloet

Mr. Vanderkloet is executive secretary of the Christian Labour Association of Canada.

Once in a while you meet people who claim that trade unions are bad because they are considered to be the source of a host of society's ills and woes, such as unemployment, inflation, strikes, plus half a dozen other problems which make today's headlines. These people advocate that, as soon as we can get rid of trade unions, all will be well. In contrast, there are others who openly state that the trade union movement is not nearly strong enough, and that laws should be enacted which make it a lot easier for a union to organize workers.

These two opposite opinions reflect something of the history of the past one hundred and fifty years; a history which has sometimes been called the era of industrial conflict. Everyone knows something of that history. In the early days of the Industrial Revolution the power of capital and employers was unquestioned. Workers had to spend 12 to 16 hours a day working in factories and mines under the most inhuman conditions for wages that were insufficient to provide for their families.

Oddly enough, this kind of society was defended on the basis of a so-called natural order which man could not change, and the "iron laws of economics" about which nothing could be done. There were even some people who defended this deplorable situation with an appeal to the Bible. Such people conveniently forgot that God's law for life was to love Him above all and to love the neighbour as oneself.

Have we now arrived at a society in which justice and peace are firmly established? Everyone who reads his daily newspaper or who is involved in the production process knows better. Society is still wracked by industrial strife and conflict. Strikes, sometimes accompanied with violence, are still too frequent. The labour movement is generally recognized as a factor that cannot be ignored any longer, and in certain places has become so powerful that many people who once were its ardent supporters now begin to question whether powerful trade unions are so desirable after all.

Use and abuse of power

In this article we will try to explain what, in our opinion, is wrong with the current situation.

If anything has become abundantly clear, it is that brute power does not automatically bring about healing and harmony. Not that there is anything wrong with power as such. Power is indispensable for an orderly development of society. The crucial question is, how is that power exercised and for what purpose is it used? The point can perhaps be illustrated by taking a look at the political situation in the world. We all know that there are two super powers, namely the Soviet Union and the United States. If the Soviet Union were the only powerful nation on the earth, chances are that pretty soon we would all be living under a communist regime, and only a few, misguided souls would favour that development.

On the other hand, the "free" world is not quite as free as it is sometimes made out to be. America, too, has imperialistic tendencies and seeks to dominate the world, if not by arms then certainly by economic means. Because both sides are equally powerful, we have lived since the end of the Second World War in a world in which an uneasy truce dominates.

There is a balance of power in which both sides warily eye each other and carefully try to find out what the other side is up to. But only the most foolhardy would call this situation a peaceful one. On the contrary, it has aptly been described as the Cold War. Maybe not a hot war, a shooting war, in which the two sides are at each other's throat by means of armed conflict, but a war nevertheless.

This is precisely the situation on the labour front. Here the conflict is not over territory, but over what we usually call "economic objectives." Or, to use plain language, the size of the slice off the economic pie. Most companies bluntly state that they are in business chiefly for profits. Trade unions on the other hand do not hide their aim to increase wages. Just check your daily newspaper and see how few strikes are over issues other than money. It cannot be denied that our industrial unrest almost invariably centers on dollars and cents.

Now, let's get one thing straight right from the start. Profits are an important aspect of the enterprise. Most companies will not survive very long if they continue to lose money. It is equally true that wages are an extremely important ingredient of the worker's existence. He must be able to adequately provide for his family. The problem is not the desire on the part of companies to make a profit or the insistence of trade unions that workers must make good wages.

The problem lies elsewhere. The major obstacle towards a truly peaceful solution of the industrial problem is the fact that both employers and trade unions believe that money makes the world go round and that making more of it will make it go round even better, in fact will make people happy. Just consider for a moment why most employers have a company. They believe that the purpose of the company is to make as much profit as possible. Logically then, they oppose anything which threatens that goal, such as slower production methods, better wages, higher overtime rates. Now consider briefly the stated purpose of many trade unions. They claim that their target is to obtain the highest possible wages for the workers and, consequently, they insist on sizeable wages increases with every new contract, more fringe benefits, more overtime pay, more statutory holidays, etc.

Some basic questions

Is it really true that the meaning of life and the happiness of living depend on more and more and more money? Can the love of wives, husbands, and children and peace of mind be bought with money? The same question can be raised about trust, friendship, good relations with your fellow men, not to mention the love of God.

You see, man is not really an economic animal; man is a creature of God whose calling in life is to love God and to promote his neighbours well-being as much as his own. And that neighbour, by the way, does not exclude the boss.

To return to the world of labour and business, if the purpose of business and of trade unions is money making, the labour scene becomes a battle field with more victims than victors. What then is the essence of economic life? It is the christian idea of stewardship. A steward is a person who on behalf of his master looks after the household or the master's estate. We all are God's stewards and it is our duty to manage the estate (the factory, the nursing home, the firm, in fact, the whole creation) in such a manner that all our co-workers truly benefit.

Why work anyway?

This brings us to the topic of work. What is work really? Is it a drudgery, a chore, something we have to do but would much rather not do? Is it really a necessary evil? That's indeed what we have often made of it, but it need not be that way. God wants us to work in such a manner that we can enjoy our daily work rather than endure it.

It is important to remember that only man performs work; animals don't. You can let an animal do the same job over and over again all its life. Think, for example, of a horse drawing a plough. Such an animal never gets bored doing the same thing all the time. But man certainly does. If you must do the same simple job all your life, you would get bored to tears, simply because in that way you cannot act responsibly. And if you cannot act responsibly, you are reduced to an animal existence.

What about the CLAC?

Suppose you agree with all we have said so far, the question will no doubt come to your mind: What about the Christian Labour Association of Canada, what are you planning to do about the mess we are in? Well, let us begin to say that the CLAC does not have a blueprint which spells out all the details of a work utopia. Things are not that easy. But if we are really interested in bringing about changes and to break through the cold war stalemate that now exists between management and labour, the CLAC offers you an opportunity to contribute to that change.

The CLAC is an organization which rejects the so-called adversary system. The adversary mentality maintains that management and labour are each other's natural enemies when it comes to determining wage levels and working conditions. The CLAC simply does not believe in this "natural enemy" syndrome. It is true that the CLAC stands up for the rights of the working man.

It firmly believes in those rights and is often involved in confrontations with those managements that treat their workers as if they were little more than tools or machines. Because we believe that the worker is entitled to good wages and working conditions, our collective agreements are among the best. But we also believe that giving workers a large share of responsibility and treating them as important members of the firm, as important as the management, is of immense benefit to the well-being of the company itself. A company which treats its work force as

Continued on page 5

INSIDE

Church page 4
Pastoral Counselling 5
Politics 6
Education 8
Dutch 10
Classified 13
Events 15
Books 16

Next week

Young Calvinist Convention

VIEWPOINT

Work for eternity

Prairie farmers are harvesting their fields of wheat like teen-age girls who pull their combs through their golden hair. Thanksgiving Day will be coming soon but first there is Labor Day, that one day a year when we reflect on our work.

Jesus nicely tied in food and labor during His ministry on earth. Remember the feeding of the five thousand on the shores of Lake Galilee? The crowd had followed Him because of healing of the sick. But in all their exhuberance, they forgot to pack a lunch. The disciples must have panicked. Philip told the Lord that it would cost at least $200 to give them all a piece of bread.

Andrew spotted one boy who came prepared. The boy took along five little loaves of bread and two fish. That would be enough to take care of his stomach for the day. Well, you know how Jesus converted those loaves and fish into a banquet for five thousand.

At night Jesus and the disciples rowed across the lake to Capernaum but the people eventually found them there. They were in the mood for more food to eat and they wanted Jesus to provide it for them. It was here, across the lake, where that huge crowd learned the importance of Jesus' miracle in feeding them.

"You are looking for me because you ate the bread and had all you wanted, not because you saw my works of power", Jesus told them. "Do not work for food that spoils; instead, work for the food that lasts for eternal life. This food the Son of Man will give you...."

That was the importance of the feeding of the five thousand. It was a miracle, but the people didn't know how to interpret it. In their hunger for more food, they lost sight of Jesus' ability to give them "eternal" food.

Don't bother to work for food that spoils; work for spiritual food that lasts. That is what Jesus Christ taught His people over and over again. He came to earth and he used human examples to get His point across.

Man has to eat. That is the way we are made. But when eating becomes our passion, then our lives are a waste. Do not work for food that spoils. God calls that "labouring in vain".

Our Lord said a lot about our attitudes toward work in that short answer. Of course we have to work in order to provide for our families. But when you work just because you have to put food on the table, then your priorities are all wrong.

God tells us to work for eternal food. We must hunger and thirst after God's Word. Our work must be God-glorifying, not man-glorifying. When Jesus told the five thousand people not to work for food that spoils, he also meant material goods. Houses aren't "eternal". Neither are boats, house trailers, back yard pools, cars.

There are, of course, necessities in life. We need a house to live in and most of us need a car. Perhaps the key in John 6:27 is the word "for". Do not work for food that spoils. We often work "for" things, don't we? Young men might be working for a car or your wife might be working for the winter vacation in the South. But those are things that spoil, in God's eyes. Don't long for them or yearn for them but set your mind on God.

That is what Labour Day is all about, too. Man must work but his motive for working must not be selfish but God-glorifying. And that, we all know, is hard.

Keith Knight

by Keith Knight

NEWSVIEWS

People's leader dies

Weary from age and long responsibility, Kenya's leader Jomo Kenyatta died in his sleep late last month, ending a career that led to better education and more equal treatment for all races and tribes in the country.

Kenyatta was already close to 60 when he was imprisoned in 1952 in the early months of the Mau Mau rebellion in Kenya.

Born in colonial Kenya in the early 1890s (he did not know the precise year), he had travelled to Moscow and lived for several years in Britain, studying at the London School of Economics and teaching at a Quaker college. But a seven-year prison sentence, to be prolonged by a further two-years, seemed to the British colonial administration to ensure that the leadership of Kenya's progress toward independence would pass to the hands of a younger generation.

But the man who had been imprisoned as a terrorist leader emerged from jail in 1961 as a towering figure with the authority of a statesman and the magnetism of a prophet. He was the leader of black nationalism in Kenya. Yet the frightened white settlers, who had known him by reputation as a figure of terror, found themselves cheering him as a protector, and reminding themselves that the worst of the Mau Mau revolt had not begun until 1953, when Mr. Kenyatta was already in jail.

Jomo Kenyatta's Kenya was commonly described as one of Africa's few surviving parliamentary democracies. And it did maintain some of the forms of democracy. Although only one political party was permitted, the elections were genuine contests for public support between rival candidates within the Kenya African National Union. President Kenyatta was himself regularly re-elected, by acclamation.

Yet, with all of its faults, the Kenya of Jomo Kenyatta has been one of the most stable of African societies. What he called "African socialism" turned out to be pretty much the old export-oriented capitalism of the colonial era, with a new black privileged class taking the place of its white predecessor.

The prosperity was, perhaps, shared no more equally in independent Kenya than it had been in the colonial era. But there was prosperity. And the line between the haves and the have-nots was no longer one of race.

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Growth in the Lord

by Dr. Jack Fennema

This process quite naturally follows the restoration of the relationship of the child with God. The Christian school is to assist the child in self-understanding. Answers are to be given to the question: "Who am I?" He is "someone" solely when viewed in relationship to God. He was created by God. He is not an accident. God breathed into him and gave him life. Psalm 8:5 states that he was made "little less than God" and that God crowned him "with glory and honor." Each child is unique and creative. He bears the very image of God. The child has been given a task and the talents and gifts to carry out that task. He is a sinner. He is also loved so much by God that God sacrificed His only Son, so that a child need not perish but have eternal life (John 3:16).

The teachers in the Christian school are to, first of all, provide such self-understanding. Then the child must be encouraged to personally acknowledge these truths in his heart and respond through his actions. The goal is self-acceptance and self-love (self-respect).

The child's relationship to himself

The child's relationship to others must begin with a restored relationship with God. In addition a child's relationships with others usually reflect his relationship with himself. A child who does not have self-understanding and self-acceptance will have great difficulty understanding and accepting others.

Although the child is an individual, he is also in relationship with others. And he has certain responsibilities within those relationships. The second of the Great Commandments instructs the child to "love his neighbour." The child's "neighbour" is any person in need with whom he has contact. That easily includes many children within the school. There are always children within each school who have a variety of needs. The child is to be assisted in developing a sensitivity to the needs of others and should be encouraged to respond to those needs.

The Bible provides instructions on how to show love for one's neighbour. There is mercy. There is justice. There is servanthood. All are part of the Christian life and of Christian education. The child is to respond as a priest by attempting to mediate and restore broken relationships.

But the child is also to serve as prophet, as one who shares the Good News with others. Christ spoke to children, too, when He gave the Great Commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. (Matthew 28:19-20)"

All Christians are evangelists, no matter what their calling. Education that is Christian provides children with the skills and the understanding necessary for the purpose of communicating Christ to others. That is the greatest expression of love a child can share with his neighbour.

Dr.Fennema's book entitled Nurturing Children in the Lord is available to readers by sending $4.95 to Dr.Jack Fennema, 104 Hardy Road, Lookout Mountain, Tennessee 37350 U.S.A.

LETTERS

Conference in B.C. country

Dear Sir:

When you are camped side by side in tents, trailers and motor homes on the edge of a rough field and trees all around you with a backdrop of a beautiful lake and a snow-peaked mountain range, "communion in community" seems almost too ready-made a subject to be listening to and talking on.

Tent-dwellers zipping down zippers to be greeted with a view of frosted grass, trailer dwellers plodding up a little rise into the woods toward a one-hole convenience station... "Community" fitted in so well, and the exact topic of the 6th annual Bulkley Valley (Smithers-Telkwa) family conference introduced by Dr. Henk Hart, senior member of the ICS Toronto faculty.

Yes, these three-day conferences held near Telkwa, B.C. have a somewhat rugged setting, the site is devoid of modern conference ground trappings. Sessions are held under a huge parachute held up by a long pole and lots of rope, and campers dip buckets into the lake for wash water.

In three lectures Dr. Hart showed effectively that "community" has its basis in Word and Spirit, and that "communion in community" can be attained in obedience to Scripture with the enlightenment of the Spirit of Truth.

Between lectures there was ample time for sports and fellowship. Sunday morning Rev. Stuart Pastine conducted a worship service under the "tent", and Saturday evening young and old gave their best in a talent show. Many Smithers and Telkwa conferees commuted from their homes and farms, others came from as far away as Terrace and Prince George to camp on the grounds.

The Canada Day weekend conferences have become a summer highlight for many folk in Northern British Columbia. Other years we have enjoyed sharing with such people as Dr. Gordon Spykman, Rev. B. Haan and Rev. Henry VanAndel on a diversity of topics. And also the latest conference has well served the upbuilding of the christian community in our area.

Hank Hoornenborg
Smithers, B.C.

What are we talking about?

Dear Sir:

As I read the articles and letters published in the Calvinist Contact I am often amazed at the triviality of some of the issues under discussion. Surely we as Christians have more demanding, (and fulfilling) tasks to do than this constant bickering over such superficial topics!

If Christ were to appear to us today, and inquire of us our usage of His gifts, I wonder how He would react . . . "Well, Lord, we've been spending a lot of time and energy discussing whether cremation is really quite proper; and whether the Theistic evolutionist theory is really Reformed, and we've spent ever so much on the question of whether the women You created are actually fit to hold office, in Your church...."

Would he not be much more pleased if we could reply, "Lord, we have used our time and talents to make this wonderful world of Yours a happy, rather than quarrelsome, one. We have battled desire and discrimination, fought for justice and sympathy; served our fellow man not only spiritually but physically and emotionally as well. We have turned our eyes outward to the world, living and working in love and understanding with those of differing views, not keeping our attention ever inward on our own petty differences."

Someone once said that Satan works hard to keep God's people engrossed with the less important issues: while they are busy there, he can attack the more crucial garrisons, where nobody is keeping guard.

It seems to me he may just be succeeding.

Mrs. Jacqueline Looper
Scarborough, Ont.

Subscribe for a friend

Dear Sir:

Reading your article "Thank you for giving" (Aug. 4) brought to my mind a letter of Mr. Farenhorst, openly saying: "We will not be ashamed if you will send some more when paying your subscription." Your article builds words around the same purpose, I felt.

I appreciated your mention of the dedication of our forefathers. I also felt more depth in your writings lately. As for the alarm of money, may I suggest that readers pay in full for their own subscription and not share with neighbours or family (if possible). Also, give a subscription to someone to evangelize.

We did the latter and may trust that the Holy Spirit used it by saving a man not too long before he died. His widow later said: I miss that paper. Will you order it for me? I know it is building faith in her now. As many do, she reads the ads first, and especially the obituaries. They comfort her, she testified. She lost a child also in two years time. Yes, the obituaries are a great witness of God's strength.

Would it be possible to print a regular corner for the sick and lonely? I hope not to forget to include the Calvinist Contact in my prayers.

A.M.D. de Vries
Ottawa, Ont.

The cross is for women, too

Dear Sir:

I feel compelled to reply to several letters to the Calvinist Contact, especially to the two of August 11 by J. Steenhof and P. van der Werff.

If we are to follow Paul's advice on women as consistently as J. Steenhof wishes us to then let us also look at I Tim. 2:9 "also that women should adorn themselves modestly and sensibly, not with braided hair or gold or pearls or costly attire," and I Cor. 12:13 "judge for yourselves; is it proper for a woman to pray to God with her head uncovered?" and again I Cor. 7 "Are you free from a wife? Do not seek marriage," and so on.

Paul had much to say on the subject of marriage and women although he was never married himself. He is also the only one in the New Testament who devotes so much time and ink on the subject.

Some passages in which Paul mentions women in another light are Rom. 16:1, 2a- "I commend to you our sister Phoebe, a deaconess of the Church at Cenchreae that you may receive her as befits the saints." P. van der Werff doubts that she was an office bearer however, I may have doubts as to whether she was *not* an office bearer. In Rom. 16:3 Paul says "Greet Prisa (Priscilla) and Aquila, my fellow workers in Christ Jesus." By the way, both Priscilla and Aquila instructed Apollos. Rom. 16:6 "Greet Mary, who has worked hard among you." I Cor. 11:5 implies that women were permitted to "pray and prophesy."

Peter says in I Pet. 3:7 that "since you, husbands and wives, are joint heirs in the grace of life" and Peter, in Acts 12:12, went to a church service held in the house of a woman.

Since the arguments of J. Steenhof and P. van der Werff seem to rest mainly on the "natural" submission of women, let us look at Jesus. Jesus Himself did not appear to assume the natural inferiority and submission of women in several New Testament episodes. He performed miracles for women as well as men (Peter's mother-in-law and Jairus' daughter). He accepted the anointing by a woman against criticism. He talked to a woman at the well to the probable chagrin of His disciples.

The very New Testament words that in Christ there is no difference between male and female seem convincing enough. Women were becoming more liberated in Paul's Rome. He reacted by returning to the traditional Jewish view of family life. He thought this would halt the moral decay of society.

Now, allow me to get to the heart of the matter. We must realize that women's submission and/or inferiority as shown in the Old Testament is directly a result of and due solely to the curse in the Garden of Eden (Gen. 3:16).

When Jesus died on the cross for us that curse was removed. For in Adam we are heirs in sin but in Jesus we are heirs of the kingdom. The history of salvation was now complete, men and women are now free of the curse, the curse brought on by willful sinfulness. With the curse of sin now removed, the sin of subjection and submission must also be removed.

Let us open the doors now, doors slammed shut for so many years due to misleading interpretation. Open the doors to fully one half or more of Christ's Church which has heretofore been repressed. Let all those (men and women) who have talent and are qualified, do the work God has intended them to do. Let us allow God to do His work by letting all Christians reach and fulfil and express their potential.

Women in office in public life is in general unnatural or against her nature? No, Mr. or Mrs. van der Werff; we have only assumed and let ourselves believe it to be so. Let those who can teach, teach, and those who can prophesy, prophesy.

The Christian Reformed Church had its chance to prove itself with Marchiene Rienstra. The chance to prove to the world that Jesus' death and resurrection removed sin's curse and with it the sin of subjection and submission. However, that chance is now gone—maybe next time!

Remember, we are all one in Christ Jesus.

C. Kersten
Oakville, Ont.

P.S. I am afraid that after reading the above, J. Steenhof and P. van der Werff may assume that I am a female. This, however, is not the case.

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Bulletin clippings:

Have you graduated?

The following is a submission of members who attended our Adult Education sessions:

Have you graduated? This question should be asked of all rich New Testament Christians in the light of the Gospel and in the face of one billion hungry fellow-humans. How well do we submit our assets to Christ? Old Testament believers had the model of tithing to help decide how much to give to the poor and hungry. Ronald Sider gives us the graduated tithe model to help contemporary wealthy Christians break the stranglehold of materialism.

The model begins by arriving at an honest calculation of what is required to live in reasonable comfort without unnecessary luxuries. Many sources place this figure at about $8000.- for a family of four. This is the point at which it is necessary to attack the delusion that we need a substantial amount more than this to survive. Some people (myself included) are so caught up in the rat race that they actually believe that they can only barely get along on $15,000.- or $20,000.- per year.

Graduated tithing calls for giving 10% of this basic figure to kingdom causes. On every additional $1,000.- of income above the basic amount, the giving rate is increased by 5%. For example, $9,000.- income yields $800.- (10% of basic $8,000.00) plus $150.- (15% of $1,000.-). $10,000.- income yields $800.- plus $150.- plus $200.- (20% of next $1,000.-) and so on. Personal incentive is maintained this way and you will find that an income of $26,000. yields 100% of the final $1,000.- to kingdom causes.

This plan has been termed "a modest proposal" by Sider. In the light of Christ's example it is indeed modest. But for Western Christians this proposal is nothing short of revolutionary. As Sider says, "Simple personal lifestyles are crucial to symbolize, validate and facilitate our concern for the hungry". If you share our concern on this topic we invite you to a discussion at the church. We expect to see many people besides those who attended the first adult discussion sessions. Perhaps we can find a way to help each other to be able to respond positively to the question: "Have you graduated?"

Edmonton I Chr. Ref. Church

The 23rd Channel

The TV is my shepherd. My spiritual growth shall want. It makes me to sit down and do nothing for His Name sake, because it requireth all my spare time. It keepeth me from doing my duty as a christian because it presenteth so many good shows that I must see.

It restoreth my knowledge of the things of the world and keepeth me from the study of God's Word. It leadeth me in the path of failure to attend the evening worship service. Yea, though I live to be a 100, I will keep on viewing my T.V. as long as it will work, for it is my closest companion. Its sound and its picture they comfort me. It presenteth entertainment before me and keepeth me from doing important things with my family, it fills my head with ideas which differ from those set forth in the Word of God.

Surely no good thing will come of my life because my TV offereth me no time to do the will of God. Thus I will dwell in the state of inactivity and lukewarmness forever.

London I, Chr. Ref. Church

Report of a music committee

It is the feeling of the music committee that the following report be published in 'The Communicator', (Cobourg CRC) so that the congregation may be made aware of any changes.

There are six members on the committee: a pianist, 3 organists, a choir director and a consistory representative.

Proposals by the Committee:

- that the committee will evaluate requests concerning the playing of the piano and organ, and encourage those who are able, to play at some services.
- that the organist be paid a remuneration of $20, by those requesting their services at weddings.
- that a fund from the general budget be made for the purpose of buying choir music and making repairs to the organ and piano.
- that the committee be able to purchase 25 Psalter Hymnal Supplements for the present year.
- that a nominal fee of $25 a year be paid to each regular organist for the purpose of helping to buy organ (or piano) music.
- that the organ be moved to the front of the church with an appropriate frame built on the side next to the congregation. At present, the distance between choir, soloists, and even the congregation is too great to accompany properly. The consistory approved this when the new budget came out.

Cobourg Chr. Ref. Church

Leadership by a consistory!

Church Council urges all members of our church to read the book "*Rich Christians in an age of hunger—a biblical study*", by Ronald Sider. All council members have read this book and a special council meeting has been scheduled in June to discuss some of the challenges the book raises. A copy of the book has been made available for our church library. The book gives a biblical perspective on many issues we face today on stewardship. We are interested in hearing your comments.

Brandon Chr. Ref. Church

Supplementary song book

A committee has been set up to look into the possibility of a new supplementary song book for use in our worship services. If there are any favorites you would like to see included, from the present Songs of Joy book or from anywhere else, here's an opportunity to let us know either by title or first line.

Please deposit your suggestions in the box provided on the table in the vestibule, and sign your name so that the committee may contact you if they are not familiar with your song title.

(Calgary I)

What the church means to us

Dear Friends: Tomorrow we'll be saying goodbye to Victoria; the people and things that have made this city our home. My family and I express our love and thanks for all the Lord, through this church, has been for us. We've been married in this church, been blessed with three beautiful children, have worshipped the Lord with you, have seen our community Sunday school children grow and blossom, (one became Victoria's best babysitter-ours) and through the years exchanged support and love. We believe this move to Calgary is in the Lord's plans for us. We remember you fondly in our prayers; we also pray that the Holy Spirit will work in our hearts so we can listen to each other in love. God grant you His Shalom.

Former members of
Victoria Chr. Ref. Church

Understandest thou what thou readest?

Unless one has grown up with the King James Version as so many older Christians in North America have, reading the Bible in that version becomes, to a great extent, an exercise in decoding. The following are verses (or parts of verses) selected at random. Try to think what they mean to a new Christian, or to a school-child.

"I am in a strait *betwixt* the two and what I shall choose I *wot* not. "They *suborned* men. "I purposed to come but was *let hitherto.*" "God, who at *sundry* times and in *divers manners* spake...." "The Cretians are *alway* liars, evil beasts, slow bellies." "For when they have begun to *wax wanton* against Christ, they will marry...." "the *end* of the commandment is *charity* out of pure heart, and of a good conscience and of faith *unfeigned*; from which some having swerved have turned aside unto *vain jangling.*"

If these statements are less than clear, it is partly due to obsolete, archaic terminology. This may often be combined with an awkward (from our modern perspective) word order: for example, "Of his own will begat he us," "There salute thee Epaphras," "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."

Verily, the list might have been prolonged had not this very writer been moved with bowels of mercy to forbear loading thy back with burdensome words to thine own hurt.

(Prof. John Zinkand of
Dordt College in Pro Rege)

Church News

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Business and labour

Continued from page 1

just another cost factor, a commodity like raw materials or machines, may increase its profits somewhat (although that is doubtful, too) but in the long run hurts itself. We firmly believe in the rights of management.

To advocate that management is not necessary is to say that leadership is not needed. And we all know that this would lead to chaos. You need leadership and authority in the company as much as you need it in the family, in the state, in the school, and everywhere else. But authority in the work place must be exercised in such a way that the workers can use their own judgment, skills and power. Why should the shareholders or the members of the board of directors or the foremen make all the decisions and the workers none? Is the contribution of capital more important than the contribution of labour?

Without capital investment a company cannot exist, but neither can it operate without the work that is performed on the shop floor, the job site or wherever. The two are complementary, and when it comes to making all kinds of decisions, workers should at least be consulted and, in fact, should have an important say in these matters. It is a sad thing that in so many firms the people who represent the capital investment (directors, managers, and foremen) have the sole right to determine work methods, division of profits, the quality of products, etc., whereas the union has almost dictatorial power over the investment of labour.

Many trade unions have forgotten that the purpose of the union is not to increase its own power position, but to help workers along on the road to genuine emancipation. By emancipation we mean that workers must be given an opportunity to develop a true sense of worth, dignity and responsibility which cannot be submitted by wages and benefits. Workers must be treated as valuable partners in the company who are respected for their insights and skills.

The CLAC advocates that plant councils be established in which management and workers are equally represented and where they jointly determine policies to govern hiring, firing, work methods, division of responsibilities, etc. The CLAC also promotes the idea that workers' representatives sit on the company's Board of Directors. While such measures do not solve all problems or prevent all conflict, they nevertheless greatly help in bringing about justice and a sharing of responsibilities among all participants in the industrial process.

Managements and unions whose only interest lies in making more profits and wages, may sign a collective agreement and not care about drudgery on the assembly line, the manufacturing of junk products which nobody needs, the pollution of the environment, and the display of slick advertisements on radio and television which nobody really believes.

The management and the union, however, which try to act responsibly towards God and fellow man will promote a work place where everyone can enjoy his daily work, which produces meaningful and wholesome goods and services, which respects and protects the environment, and which advertizes its products in such a manner that the consumer has a real choice.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

When work becomes drudgery

Whenever we meet a person, one of the first questions we ask them is, "What work do you do?" Almost immediately you can determine from the answer that their attitude toward their work is not exactly healthy. Somebody will say, "Oh, I just work in a factory and I've been running the same machine for about five years." Or, you meet a woman and she says, "I'm just a secretary or I'm just a housewife." There is something frustrating in a remark like that.

We know that much of the work that is done today is of a routine nature because of our modern mechanized world. Men are required to perform the same act day after day, year after year. The important thing is not the kind of work that we do but the attitude that we take towards it. When we begin to look upon our work as drudgery or dreary monotony or as something that is a necessary burden that has to be borne, we lose much of the joy of living, for a great deal of our life is work. It is well to remember that in every job there is a certain amount or routine work that must be performed.

A number of people openly rebel against work. These are usually people who have never learned to do the unpleasant things in life. When they were children dad and mother would lift the entire burden of such unpleasant tasks and if the child didn't feel like doing something he would merely say, "I'm not going to do it," and the parents could do little about it. It constitutes a real challenge for parents and teachers in a school to try to get children to do things that they would rather not do. If they don't learn this when they are young, they are going to have to learn it later on in life.

There are those who have a more refined type of rebellion. "Well, I'm just not going to do that kind of work." There are those who talk about the monotony of life in a general way. It all shows that they don't like what they are doing and if they had a different job most likely they wouldn't like that job either. It is possible, of course, for a person to change his area of work and to find joy in one bit of work and not in the other. But quite often you will find that if a person expresses a great deal of dissatisfaction about one kind of work, he's going to do the same thing when he gets into something else.

I rather pity a person who doesn't like work and who says when he gets through with his work, "Now I can have some fun! In other words, work is not fun, it is not pleasant. It seems to me that such a person misses some of the greatest joys of life. If a man is laid aside for awhile so that he cannot work, he begins to recognize the blessing of work. The person who is forced into retirement and suddenly finds himself with nothing to do, looks back with a sense of satisfaction to the days when he could still work. Work then looks like pleasure. Man has been made as one who should work. To spend a lot of time in leisure and to spend a life that is all enjoyment, it really helps us to miss the real purpose of living. Work is indeed a pleasure if we make it such. There are some people who take a resentful attitude toward work. Some look over the fence at other people and say, "Now, that's the kind of work I'd like to do." Or, they resent the authority that they have placed over them—the boss on the job or the foreman in the factory. They are often belligerent against management and administration. It all depends on the attitude you take. Some of the great men of our time have accomplished things in their lives when they were under great stress. Handel wrote the "Messiah" when he was deeply in debt and when he was in danger of being thrown in jail because of his creditors. When you hear the "Hallelujah Chorus" you don't notice one hint of resentment—it comes from the heart that is inspired by loftier motives.

Why do we work? There are several things that could be said. One of these things is that God has made man with a certain amount of ambition and drive so we wouldn't be satisfied if we didn't do anything. We would not be content to live in this world and not make our contribution. If God gives us strength to go about our activities we will want to work. It's an inner drive that we have. For some people this drive is so strong that they become "workaholics". It's quite a strong drive that we have in our own religious circles—we've got to be busy and we may not waste any time. The point is there is an inner drive in us that wants to do things, and to fulfill our role in life in that way.

There's another thing, of course, and that is the fact that we can by means of our work supply our physical needs and take care of our families. Bringing up a family requires a great deal of work and effort. The care we give our children and the food that they need, the cost of education, all of these things require of us that we are going to work. As we work, we think not only in terms of the kind of work we do but also the results of our work. The joy of having a family, of seeing our children grow up and being able to give our children an education, of being able to contribute to good causes and the church. When you look at work in that way, there's a real sense of satisfaction in it. I dare say most of us are not going to save much money until the time that our children finally leave home and graduate from school. The average person in the middle class is in that situation. There is a joy in work and if you don't believe it, look at the man who has been laid off for the last month and ask him how he feels about work. Then, there is the joy in the accomplishments that we have when we're able to build a home, drive a car, bring up our families, and contribute to the work of the Lord. I think Jesus gave dignity to work by the fact that He came into the world to give His life as a ransom for the sins of men. But he didn't sit around leisurely—He worked for 18 years in a carpenter's shop doing hard work because He knew this was the will of God for his life.

Thought for the week

The love of money can hide the face of God. But we can also use money as a means to serve and honor Him. Then it's not how much we have but what you are that counts. For the Lord says, "A man's life consists not in the abundance of the things which he possesses."

How to be a caring community

by Ben Vandezande
Political editor

There ain't flies on us,
There ain't flies of us,
There may be flies on some of you guys
But there ain't no flies on us!

That little ditty was sung by a group at a retreat when the speaker was trying to explain to them that we often act as if sin is outside of ourselves and other people have the "problems". We often feel quite "pure" when it comes to the problems of our society.

Take unemployment for example. In the community in which I live no one has been unemployed for any length of time. From what I hear, this is even true in a classis such as Toronto. My guess is that most communities have a very low rate of unemployment compared to the national average.

When I was talking about this with a friend he suggested it was because we have initiative, we care, we would not want to be on welfare for a "free ride" and that many of those people really don't want anything different. They are just different than we are.

And in some ways, I have to agree. The Christian community can and often does care for one another in finding jobs, etc. (Although there are examples where brothers and sisters also hurt each other in these things; the point now is that there is a helping hand often extended).

So, when we look around and do not see much unemployment and/or poverty it is not hard to point an accusing finger at the 10 to 12 per cent who are unemployed or the 15 to 20 per cent who are considered poor in our cities and say that the problem lies with them.

Then we are quick to talk about lack of initiative, people being too lazy, they don't want anything different, or as one person put it to me recently, "Pigs like mud." What creeps in then is the belief that somehow I am much better than them.

I raise this because I think it helps to explain at least in part why we as reformed Christians do not get as "involved" in the issues that seem to get everyone else all excited.

Even if we do get "involved" our doing so is motivated by various ideas. We need to do a couple of things in order to make our Reforming response to our society's problems a Biblical one. First we need to look at what motivates us; and secondly we need to look at our lives to see how "in touch" we are.

We are called to be of loving, healing service in order to show what God's Word intends for life. There are at least five marks of such action. We should look at each one carefully to assess our servanthood.

1. Our action as Christians must show love. When Christ was asked "Who is my neighbour?" he answered by asking, "Who is the neighbour of the person in need?" Christ breaks through our cosy notions of neighbour; members of our own group. Also, love is not expressed out of self-interest. So we don't even get involved so much in things that will benefit us as Christians. I wonder whether we as reformed Christians could get as excited or involved about welfare legislation, prison reform, etc. as we do with the issue of tax money for our Christian schools? The benfits of love must be for the neighbour.

2. Our action as Christians must show healing. If we are more interested in serving than being served then that will show up in how we act. We are often very critical of what goes on around us. We blame a lot of people or groups; capitalistic corporate rulers, power-hungry unions, etc.

We must be critical but in a way that is balanced and, in fact, led by the desire to be of healing of social hurt. We may not be condemning without at the same time being involved in healing alternatives. The Gospel is not just a critical Gospel but first of all a healing Word.

3. Our action as Christians must show suffering. The work of the body of Christ in the world is to show love by offering positive alternatives and critique. In doing so there will come rejection because the way that is offered by the Christian will not always be so acceptable as we try to be agents of reconciliation (putting things back to God's way) (2 Corinthians 5:17-20; 2 Corinthians 6;8). Then our first goal in life will not be "success" but that we may experience also the suffering on account of Christ. That is often lost in our drive to "make it big" or "make good". Then we have to wonder whether we are willing to stick our neck out and offer healing alternatives ... or is that just being idealistic?

4. Our action as Christians must call life back to the standards set by God. That means we have to shift our lives and the lives of our institutions to respond more to the Word of God. God has given us much to work with. God has given us sexuality but he wants us to unfold its beauty in response to God's call to love. We may not deal in our life in the terms of society's approach but must always be pointing to, working out, and putting into practice, what God wants in that area. It is not enough to beat the world at its game.

5. Our action as Christians must be an illustration of God's coming kingdom. If we are pioneers of that rule to come we will have to build "clearings and cabins and plant seed" that begins to show very concretely what it means to be of service. We build some alternatives not in order to say that we have somehow "arrived" and all people have to do is copy us. Rather, such illustrations must be signs of hope to people looking for a way out.

We should not now say that we are so full of sin we can't begin to do that. We didn't bring up how full of sin we are when we compared ourselves with the world so let's not use it as an excuse not to build concrete alternatives.

Much more could be said about each one of these. I find them helpful in weighing my own actions, a group's action or an organization's action. There are probably more which should be added.

For now I want to go back to the situation I mentioned at the beginning. How do we stand over against some of the social problems in our society? Does this help us to assess how we are or are not busy? I mentioned earlier that there are two areas that need careful examination with regard to our involvement in society.

...in many ways we are isolated from the needs of our fellow man and so we become blind to the real needs around us.

The second one is that in many ways we are isolated from the needs of our fellow man and so we become blind to the real needs around us.

When is the last time you have dealt with a kid who has run away from his folks and came to you for help in getting his family together? Or have you been a strength to an unemployed immigrant who sees no hope; or talked with a juvenile who will be sent to reform school if he gets caught again; or helped a politician to see that justice is more than having power; or a boss for whom the business was a matter of making the most profit possible?

We are going to have to put our ear more closely to the ground so that we understand very realistically the struggles of those in need. And then we will need to help one another as believers as well. You see, as we have withdrawn ourselves from our fellow man we also withdraw from each other as believers.

Since we don't feel stuck for answers or strength as we try to meet those needs of our neighbour we really do not need one another for strength or to be a hand and a foot.

These are some of the things we are going to have to wrestle with if we are to be of service in our society in personal ways within our communities or as we relate to institutions in our life and call them to responsibility. There are the building blocks of a political witness as well. That will take some involvement and in the process we may get a few "flies" on us. But we may not devote ourselves so that we never have to deal with these sins or problems.

That will take careful prodding and building as a body so that we can be of loving healing service as we concretely illustrate how God's call to His Word brings peace in His eyes.

At a later time we will deal with examples of how a witness could be a more effective one for Christ. Perhaps you have one in your community—why not share it with us?

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e) considers freedom of religion and freedom of association indispensible building blocks of an open (free) society;
f) favours societal pluralism and opposes enforced (artificial) uniformity.

CLAC's official publication, **The Guide** is available for $5.00 per year (10 issues). CLAC's head office is in Toronto; additional offices are located in Chatham, St.Catharines, Ont., and Coquitlam, B.C.

For more information, please write to:

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Japan — A religious country?

by Dick Kwantes

A few weeks ago we were driving through a small rural village and, travelling down the main street, we could see various Buddhist altars and images that are used in almost every home throughout Japan. This village was apparently one of the production centers for Buddhist altars and relics. After living in a country such as Japan for a number of years, the fact that this is such a 'solid' Buddhist country sometimes escapes us. We get so wrapped up in our little world of work and witness that at times we tend to forget the religious forces that mold and shape the heart and mind in Japan.

So, to inform our Canadian friends we send you this little bit of information about the religious climate we live and work in. In January of this year (every year it is the same) the Japanese press reported that 59,500,000 people visited Buddhist temples and Shinto shrines throughout the country! Quite a crowd wouldn't you say? This means that more than half of the total population visited certain temples and shrines believed to be effective for worldly benefits, such as healings, safe driving, getting good grades in school, business prosperity, entrance into a good university, and so on.

Then, about 90% of all the people will go to a Buddhist temple at the time of a death in the family. Throughout the year millions will visit cemetaries to pay homage to their deceased relatives and ancestors. Of course many more visit the temples and shrines simply to enjoy the beautiful architecture and fine arts displayed there. It becomes a part of life and it is the thing to do. One must, after all, take in some "religious atmosphere".

In Japan today the number of Buddhist temples totals more than 75,000 and there are more than 80,000 Shinto shrines! According to the government, the number of Buddhists is about 75,000,000, while the number of Shinto adherents is about 67,000,000! In a country where the total population is about 110,000,000, this means of course that there are ever so many Japanese people who embrace both Buddhism and Shinto. The idea of having more than one religion, while it baffles the Western mind, is no problem here. The idea of having a number of religions and taking the best part of each is quite acceptable.

This will give you an idea of the "climate" in which missionaries in Japan live and work. But more than that, it will give you a little glimpse of what it must be like to become or be a Christian in such a setting. I have often remarked to our friends that it is nothing short of amazing that there is a Church of Jesus in Japan! In spite of the fact that this is such a solid Buddhist country, the church of Jesus is here and it is growing! We can only attribute that to the powerful grace of God!

And so, will you please continue to pray for the church and for the Christians in Japan? For the younger christians as well as for the older ones? The weight of tradition and pressures to follow in the steps of your fathers, is in the words of a Buddhist who told me recently, "like a chain around my neck".

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Education with abbreviations:

Christ is Lord, but...

by John Knight

Mr. Knight is program director with the Young Calvinist Federation.

For three days Christian school administrators, board members and an assortment of Christian school supporters met at Calvin College to reflect on where Christian education is going. The mid-August convention was much more than an annual "shot in the arm" for principals facing another school year. This year's meeting, the fifty-eighth, dealt with basic issues of commitment or better, re-commitment, to a cause that once captured the imagination of thousands who started the Christian day school movement without much concern for cost and personal sacrifice.

The 1978 NUCS convention focused on a school system that has grown up to a respectable, sometimes affluent, middle age. It asked, seriously, to spell out how our schools can remain uniquely Christian in difficult times, or as Dr. Nick Wolterstorff asked in his keynote address: "The movement is there. Can we pass it on intact or in an improved state?"

During the first convention day a panel of four speakers dealt with the question, "Christ is Lord, but...."

Dr. Nicholas Wolterstorff

Every school is preparation for a lifestyle. But general Americanism has taken the place of the Calvinistic lifestyle (of simplicity, sobriety and measure). The sense of over/against is lost. People no longer understand the fundamental rationale, which in the reformed Christian school movement is the combination of the two dimensions of the image of God:
-the first Adam who was given dominion over creation and a mandate to establish human culture, and
-the second Adam, Jesus Christ, who did more than inspire a Christian vision of culture, but emptied himself in sacrificial love to bring it about.

Dr. Dennis Hoekstra

In one generation we have moved from an era of sacrifice to a mainstream middle class movement where material independence has a profound influence. When we look at the history of institutions, we seem to be heading for a decline of the Christian school movement.

Only vigorous cooperation of home, school and church can keep Christian schools flourishing. We must not underestimate the influence of teachers in the lives of students, who are deeply impressed by the actions of their "models" and the care they exhibit.

A choir of principals. Honestly!

Dr. Joel Nederhood

As consumers of Christian education we have managed to cope with the financial obligations. That is not the cost I am talking about. That there is no real religious freedom is part of the cost we must work at to obtain educational freedom. This may mean we have to work in the face of scorn and ridicule as we fight for our rights.

For a teacher, the cost is to be a representative of the Lord, to fight against the evil powers that corrupt Christian education.

Dr. Gordon Spykman

Christian schools are no guarantee for Christian education, neither are Christian parents, Christian students or Christian textbooks. Christian education lives or falls with what happens "up front" and the real test of Christian education is in the hour to hour, day to day, week to week performance.

We must be schools where we agree on these four points:
1. Biblical view of creation.
2. Whole view of man.
3. A distinct Reformed approach to learning (not behaviourism).
4. A world and life view that recognizes the covenant as the charter of God with his people, and kingdom as His program.

If these talks seem "heavy" for openers they were certainly necessary to set the tone for sectionals that were to follow during the next two convention days. The theme, "Christ is Lord, but..." was evident in everything that was done, taught, learned and shared at the event that attracted more than 600 delegates from Canada and the U.S.

It is indeed unfortunate that school personnel so heavily outnumbered school board members (5:1) while so much of the program was of direct interest to boards, school society and supporting community.

Eight sectionals and 25 mini-sectionals covered every conceivable area of interest from financial matters and church relations to career counseling and decisional learning.

Big decision

At the annual business meeting of the NUCS (National Union of Christian Schools) it was decided to change the name to *Christian Schools International* (CSI), a name that reflects the international character of the organization that started as a national (U.S.) movement.

As is inevitable at a time of inflation, a recommended increase in dues was also approved. Discussions dealing with procedures occupied most of the balance of the meeting. Mr. John Bakker, president of the Ontario Alliance of Christian Schools, was elected secretary of the board of CSI.

The highlight of the convention for many was the banquet and mass meeting on Wednesday evening. The speaker,

Dr. Gordon Spykman challenges his audience to build "unique" schools.

Rev. John Hellinga of Guelph, Ont. drew attention to Hebrews 2:8,9, comparing "His Majesty Man" whose vision is "not yet" complete, with the agony and suffering of Jesus who "not yet" had become glory.

Rev. Hellinga challenged his audience to share the tension of "not yet" while building lives in God's workshop and opening up God's world to others, in anticipation of the day when all things will be holy, and "holiness is the Lord" will be written over every gymnasium, lab and classroom.

It was up to "rookie" CSI director, Dr. Mike Ruiter to conclude the three day event with the message "Go forth in joy". Dr. Ruiter, who just completed his first year as director of the international school movement, drew many parallels between the growing of crops and the cultivation of our own relationship with God. He urged board members to give their administrators (school principals) room to grow. He pleaded for an environment in which boards and administrators can help each other to grow, and where principals can touch the lives of teachers, students and parents.

Dr. Ruiter concluded by stressing the need for disciplined lives where 30 minutes a day be spent to cultivate an intimate relationship with God. In keeping with the earlier reference to a possible "middle age crisis" of the Christian school movement, the CSI director asked if we haven't been in Judea and Samaria long enough, and if perhaps the time hasn't come to shout out our message to the outermost parts of the world.

Curriculum Council lays gro

by John Bakker

Mr. Bakker is president of District 12 NUCS.

During the recent NUCS convention in Grand Rapids, the newly formed Canadian Curriculum Council met for the first time. The members of this Council are J.W. Bakker, Hamilton, Ont.; H. Konynenbelt, Lethbridge, Alta.; J. Stronks, St. Catharines, Ont.; and H. VanBrummelen, Surrey, B.C. For the Christian schools in Canada this was a milestone. And for the NUCS this was a milestone for now the individual efforts to produce new curriculum material for Districts 10, 11 and 12 will be coordinated.

The scope of the work was outlined and discussed. For a first "attack" on the work it was agreed to group the task into four areas:

1. The foundational vision. This includes the Christian perspective in general and the perspective, scope and sequence for the various teaching (subject or discipline) areas;

2. Co-ordination of existing activities. The work of the council is in many ways a continuation of minor or major work done in the several Canadian districts. Some contact will also be established with other curriculum groups which work independently within a christian perspective. Information will be collected and collated.

3. Project development. New projects will be studied and finalized as proposals to the NUCS curriculum department. The development phases will be monitored. It will also assist in finding the writers and providing advice in the final editing.

4. Communication and diffusion of materials. The effectiveness of christian curriculum material rests to a great extent on the proper use. Schools will be activated, teachers will be informed and

NUCS, SPICE, CCC and MAT

Summer school for teachers

by John Stronks and George Vandezande.

School is about to start again; eight or nine weeks have passed. Both students and teachers, for the most part, are refreshed and re-strengthened for another school year. Holidays afford time to sit back. However, sitting back for eight or nine weeks is difficult to do. People by their created nature want to be doing, shaping, moulding things, events, people. What have the Christian school teachers been doing?

About one-third of the Christian teachers of the Ontario Alliance of Christian Schools have been attending summer schools to enrich or refresh their teaching abilities. Two distinct programs were attended namely S.P.I.C.E. (Summer Programs In Christian Education) and M.A.T. (Master of Arts in Teaching); however both were held in the same location. Much fellowship, sharing of thoughts, and feelings were experienced at the Calvin Christian Elementary School in Hamilton. I believe this to be a unique activity in North America.

It was quite an experience on Monday morning of July 3 to see and hear 160 teachers fellowshipping in the gym.

For the first devotional Dr. Gordon Spykman had been asked to give a meditation. He welcomed us to our "little sabatical" and this "mini-jubilee". One wondered what he meant and where he was leading us but it soon became clearer as he referred us to Leviticus 25:10 where "jubilee is proclaimed throughout the land, to all inhabitants thereof". He led us further in the Scriptures by quoting Isaiah 61:1-4 where Israel is "unable to" keep the jubilee; but not without the fulfillment of Luke 4.

The jubilee meant five things for us as we spent the next weeks together. 1) God is a God of new beginnings. 2) God gives us the task of being concerned for creation and its creatures. 3) Jubilee means taking time to care for fellow man, to meet the needs of people. 4) God gives the gift of time for reflection, remembering, meditation, spiritual growth. 5) Jubilee means the forgiveness of debts, there's always a way out, liberates us from past errors. In summary, "make us your servants Lord for then we shall be free". The audience responded by singing, "Surely Goodness and Mercy" and the "Creedal Song".

We began each day with a 15-minute devotional consisting of prayer, song, responsive readings, meditations, announcements. The gym was the gathering place for devotions and recesses, but lunchtime was often spent outside under the trees in small groups.

Thankfulness comes to the heart for such an event, for the teachers who realize the importance of continuing their growth, and to God who makes all of this possible.

S.P.I.C.E.

Historically S.P.I.C.E. has been around for quite some time. You may have read the ads in Calvinist Contact, "SPICE up your Summer". That's the intent of SPICE—"to offer an opportunity to develop the understanding of subject matter, to assist in the articulation of Christian perspectives in curricula, and to provide an opportunity for educators to interact, respond and grow".

SPICE is sponsored by the Ontario Christian Teacher's Association (O.C.T.A.) and financially supported and encouraged by the Ontario Alliance of Christian Schools (O.A.C.S.). For two weeks, July 3-14 a total of nine courses were offered.

Two of the nine courses focussed on the specific Christian perspective or outlook. Dr. Spykman taught a course on Biblical perspective and Dr. Jack Fennema taught a course on the philosophy of education. Perspective courses give teachers credit towards the Christian Teachers Certificate as issued by O.C.T.A.

Six of the courses focus on program studies. These courses deal more specifically with some of the aspects of a particular program; however never separated from the whole picture. A list of these courses and instructors are: Spalding Method of Reading—Miss. H. De Lange; Between the Testaments—Dr. G. Spykman; Setting up a Kindergarten—Miss. A. Vander Woude; Physical Education—Dr. M. Zuidema; Implementing Integrated Curriculum—Mrs. A. Struik, Mrs. J. Olthuis; Science in the Elementary School—Mr. B. DeBoer, Mr. H. Brouwer.

Both Perspective courses and Program Studies courses met for either mornings or afternoons. One could take two courses per day for the two week period. The exception to this was the science course—it met all day, every day for two weeks.

Dr. M. Zuidema "exercising" physical education

Another type of activity, sponsored by SPICE, is the writing of specific curricula units. In the past the Man in Society and Consumer Education programs have been worked on. This summer a basic outline, pin-pointing key objectives and specific content for a grade 7 and 8 history was led by Mr. H. Boersma. Four people worked all day for two weeks on this project. This project was an outgrowth of a recommendation of the O.A.C.S. education committee to the O.A.C.S. board.

M.A.T. Program

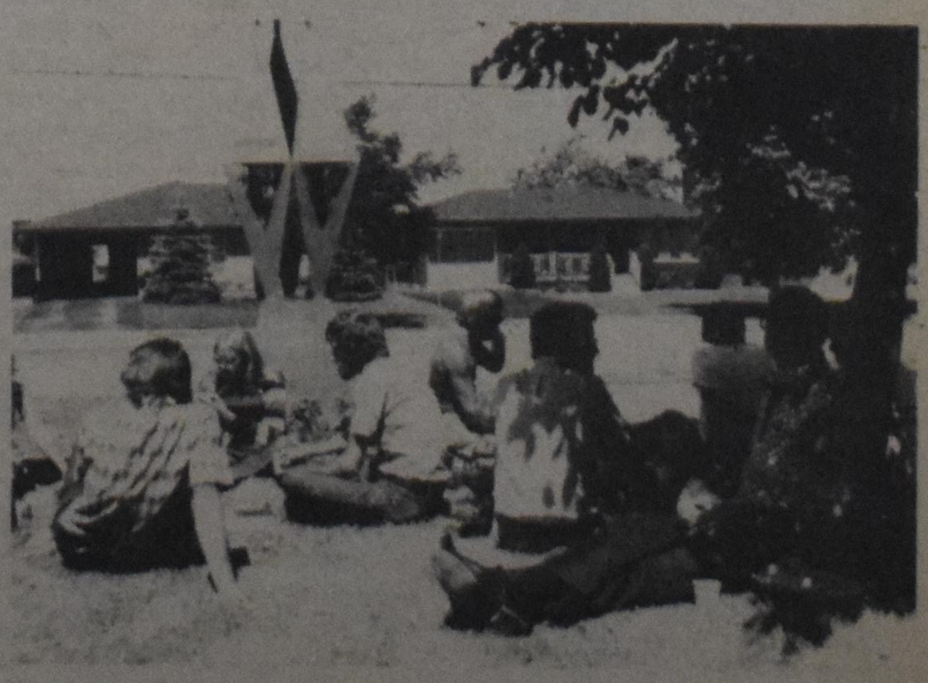
Have a good summer! For nearly 60 Christian school teachers it meant travelling to Hamilton, working intensely in 30 degree heat, absorbing lectures, writing reports and completing the research for new curriculum units.

Sponsored jointly with the Ontario Alliance of Christian Schools, Calvin College has presented a graduate study in the Master of Arts in Teaching (MAT) program from July 3-21 in Hamilton. The three courses offered were: Curriculum Theory and Development—Geraldine Steensma; School Administration—Carl Mulder; Psychology of Education—Jack Fennema.

The significance of these advanced studies in education relate to the overwhelming desire on the part of school boards and teachers to provide a distinctively Christian education in the Ontario Christian schools. Every dimension of school, as for instance in curriculum, learning methodology and administration, needs to be integrated with the basic vision of Christian education. School boards encourage teachers to get involved with this continuous in-depth development that touches the foundations of our schools and for which there is so little time during the day-to-day activities of the regular school year. Often the school boards endorse the summer work with financial support and a summer work allowance.

Teachers share the desire to improve the quality of instruction. In education, too, as in other areas of life, many false 'spirits' dominate and have distorted the Biblical view of the child, discipline, creation, etc. Teachers came to obtain the qualifications for the Ontario Christian Teachers Certificate, a diploma that certifies that the teacher has at least a basic number of courses in teacher education from a Biblical perspective and has successfully taught a minimum of two years in a Christian school.

Together, teachers fellowshipped with colleagues from Sarnia to St. Catharines to Thunder Bay, Ottawa to Barrie. Can you imagine the importance of this unique summer program for the Ontario Christian school movement? What a benefit when schools are caught up in a dynamic commitment to improve the quality of the Christian school! It stands as an educational witness to the people of our land. There is a genuine, viable, alternative in education ready to meet the challenge of our times. Praise the Lord!



Time for a break! Relaxing in front of Calvin Christian School.

ndwork

instructed.

The council also has one alternate member for each district. The alternates who were at the convention were invited to attend the meeting. Ary DeMoor of Chatham and John VanDerHoek of Edmonton took part in the discussions. The third alternate Bob Bruinsma of B.C. could not attend. To expedite the work of the council it was agreed to invite the alternate members to volunteer for certain tasks.

A detailed proposal for the "Man in Society" course was presented by Ary De Moor on behalf of the writing group. It was accepted and submitted to the curriculum department of NUCS for early consideration. A proposal for a unit on West Coast Indians will be processed by mail and in a finalized form submitted to the curriculum department before the fall deadline.

Harro Van Brummelen was chosen as chairman and John Stronks as secretary of the Council.

Feminisme en de Bijbel

Met name Paulus moet het ontgelden

door prof.dr.K.Runia, overgenomen uit het Centraal Weekblad van 5 augustus 1978

Onderdanigheid

Het is gemakkelijk te begrijpen dat feministen van christelijke huize zich ook in het bizonder bezighouden met de bijbel. Het kan immers niet ontkend worden dat de bijbel een grote rol heeft bij het bepalen van de plaats van de vrouw in onze westerse cultuur. Voortdurend hebben grote (en kleine) theologen zich beroepen op de bijbel (en dan met name op de geschriften van de apostel Paulus) om zo aan te tonen dat de vrouw een ondergeschikte plaats dient te hebben, en in het gezin en in de samenleving als geheel, en in de kerk.

Het zou niet moeilijk zijn vele uitspraken aan te halen van mensen als Tertullianus, Augustinus, Thomas van Aquino, Luther, Calvijn en vele latere theologen. Terecht wordt door feministen kritiek uitgeoefend op zulke uitspraken.

Maar meestal gaat men nog een stap verder en betrekt men ook de bijbel zelf in deze kritiek. Met name Paulus

moet het dan ontgelden. Paulus zou nog helemaal in patriarchale termen gedacht hebben en dit zou duidelijk uitkomen in de vele uitspraken die hij gedaan heeft over de onderdanigheid van de vrouw. Met andere woorden, vanuit de eigen visie op de gelijkwaardigheid van man en vrouw wordt de bijbel niet alleen opnieuw, met nieuwe ogen gelezen, maar ook bekritiseerd.

Kortgeleden is in Utrecht een bijeenkomst gehouden waarop een honderdtal vrouwen aanwezig waren. De bedoeling was beter in het vizier te krijgen in welk opzicht de vrouw in de bijbelse traditie, in de geschiedenis van de kerk en in de kerk van nu op een zijspoor is gezet. In *Hervormd Nederland* van 24 juni stond een uitgebreid verslag van deze bijeenkomst, geschreven door drie gereformeerde vrouwen. Een gedeelte van het verslag bestond uit een weergave van een 'voorbeeld van bijbeluitleg in feministisch perspectief', gegeven door de eveneens gereformeerde theologe Marina Slot. We geven dit gedeelte van het verslag hier door:

'Aan de hand van een eigen vertaling van Efeze 5 werd duidelijk hoezeer deze tekst misbruikt is en reeds bij de vertaling gemodelleerd naar een vastliggend rollenpatroon. De liefde van de man tot de vrouw moet een afspiegeling zijn van de liefde van Christus tot de gemeente. Tot de vrouwen wordt gezegd dat ze onderdanig moeten zijn, enz.. Tot de mannen wordt gezegd dat ze hun vrouwen lief moeten hebben zoals Christus de gemeente heeft liefgehad en Zichzelf heeft overgegeven.

De uitspraak tegen de vrouwen is geregeld aangehaald om hen onder de duim te houden, maar wat Paulus tot de mannen van Efeze zei is nauwelijks benadrukt. Als deze vergelijking van Paulus niet zo misbruikt was en men de intentie ervan had vastgehouden, dan zouden de vrouwen veel minder moeite met Paulus hebben gehad.

Paulus heeft Genesis gelezen met de ogen van een man in zijn tijd en daarom is het niet verwonderlijk dat hij er een rangorde uit gelezen heeft.

Langzamerhand beginnen wij ons ervan bewust te worden hoezeer een eenzijdige, patriarchale interpretatie van de bijbelse gegevens ons heeft ontmenselijkt. Vanuit die bewustwording lezen wij opnieuw Genesis, wij lezen bijv. dat de vrouw 'als één die tegenover de man wordt geschapen. Wij lezen ook dat de vrouw weliswaar uit de rib van de man geschapen is maar dat de Heer voor die scheppingsdaad op Adam een diepe slaap deed vallen, een doodsslaap.

Als Paulus dit aanhaalt zegt hij alleen maar: 'de vrouw is uit de man' maar verzwijgt dat haar schepping een daad van God alleen was, een daad die daarom iedere inferioriteit van de vrouw uitsluit. Begrippen als 'onderdanigheid' en 'hoofd van' enz. zijn ontstaan doordat Paulus in zijn situatie, dat wil zeggen, in een patriarchale cultuur, Genesis las. Waar zij het heersende cultuurpatroon bevestigen en bevorderen, zullen deze begrippen moeten worden losgelaten opdat recht wordt gedaan aan de bedoeling van God met de mens, waarin geen sprake is van een dominerende plaats van de een boven de ander.'

Een ander voorbeeld

Nu is het bovenstaande een zeer gematigd voorbeeld van een kritiek op Paulus. Anderen in de feministische beweging gaan veel verder. Ik denk hier aan wat prof. Grollenberg schreef in het vierde nummer van het *Tijdschrift voor Theologie* in 1975, een nummer dat geheel was gewijd aan het thema 'Feminisme als theologische uitdaging.'

Grollenberg schrijft daar een artikel over 'De vraag van het feminisme aan de bijbel' en komt dan o.a.tot de conclusie dat mede in het licht van het feminisme de klassieke en traditionele opvatting dat de bijbel geinspireerd is, niet meer te handhaven is. Wel wil hij handhaven dat het een uniek, onvervangbaar en onmisbaar boek is, maar we kunnen toch niet verder gaan

Werken voor Gods koninkrijk!

Een paar weken geleden schreef ik over koninkrijk en kerk. Toch wil ik er nog een paar opmerkingen over maken. Nadat ik het vorige artikel geschreven had kwam ik bij het uitzoeken van ''filing-folders'' enkele mooie uitspraken tegen in een lezing die ik jaren geleden in het hartje van Friesland heb gehouden voor Hervormden en Gereformeerden, met debat, over een toen brandende kwestie ''Waarom Christelijke Organisaties?'' Wat was de kerk tjokvol, en wat werden er veel vragen gesteld, en wat kwam de Barthiaanse collega in het geweer.

Ik betoogde dat kerk en koninkrijk voor ons Gods zaak is, een zaak van concreetheid, en van echte, eens in het oordeel komende menselijke geschiedenis.

Ja, het ging in die lezing over kerk en koninkrijk, over Barth's Credo van 1935 en zijn rede van 23 augustus 1948 gehouden te Amsterdam, over Kuyper en de antithese, en ik citeerde hem, Puchinger en Schilder, die allen min of meer iets te maken hebben met of gezegd hebben over het koninkrijk en de christelijke organisaties, en over de verhouding van kerk en koninkrijk.

Over de verhouding van kerk en koninkrijk vond ik een citaat met de volgende punten:

- De kerk is het geboortehuis waarin de kinderen Gods wedergeboren, geestelijk geboren worden door de verkondiging van het Woord gepaard gaande met de werking van de Heilige Geest. Het koninkrijk Gods is het vrije veld waar de kinderen Gods eenmaal tot enige rijpheid gekomen samen werken in staat en maatschappij, partij en school.
- Kerk is dus de vergaderacte waar de mens, naar een woord van Calvijn, pneumatisch, geestelijk gemaakt wordt door het Woord Gods. Koninkrijk Gods is wat als doorwerkende agitatie in de gewone wereld tot stand komt. Het is mensenactie als gevolg van de Woordactie.
- Kerk is aldus zaak van de eerste vergaderacte. Koninkrijk Gods is kwestie van agitatie en plichtsbetrachting om deze beide woorden van Groen van Prinsterer over te nemen, agitatie en plichtsbetrachting vanuit het Woord Gods in de gewone wereld. De christelijke school, de christelijke arbeidersorganisatie, de christelijke patroons organisaties enz. enz. worden dan genoemd monumenten van christelijke plichtsbetrachting.
- De kerk vormt dus het paleis waar de wetten en bevelen, dogmata, worden gemaakt en afgekondigd. Het koninkrijk Gods is de als de wereld en de geschiedenis zo brede verkeersweg waar die wetten nu gaan gelden en gehandhaafd dienen te worden alsmede nagekomen in de gewone wereld.''

We zullen ons er dus wel voor wachten om kerk en koninkrijk Gods antithetisch tegenover elkaar te stellen; we willen ze niet eens zo erg van elkaar scheiden. We zien ze veeleer als twee concentrische cirkels, de kerk de binnenste en dus de kleinste. Neen, we willen ze niet scheiden, de kerk is immers volgens zondag 48 van de Heidelbergse Catechismus alzo het ware de krachtcentrale van het koninkrijk Gods. We willen ze niet scheiden maar wel onderscheiden. Wat echter 's zondags in de kerk geldt, en om zo te zeggen ''in het paleis wordt afgekondigd'' dat moet ook door de gehele week gelden voor het gehele leven.

Laat de kerk die pretentie los, dan staat zij voor een verloren zaak. En wat moet heel dat leven, zo vraagt, naar ik meen Puchinger, wat moet heel het leven buiten de kerk anders zijn dan een leven in het koninkrijk Gods? En waar het in het koninkrijk Gods gaat om de doorwerkende kracht van het Woord Gods, daar gaan vissers, Petrus, en tentmakers, Paulus, staatslieden en hoogleraren, patroons en arbeiders, predikanten, ouderlingen en diakenen, bestuursleden en personeel van een christelijke school, vrijgestelden en ''vrienden van het christelijk onderwijs'' deze Woordkracht uitbazuinen overal waar ze leven. Ze weten immers dat kerk en koninkrijk Gods samen opbloeien of samen ineenzakken. Daarom is het koninkrijk Gods een zaak van penetratie, van doordringen binnen deze wereld, gelegen in deze geschiedenis. Het doordringen met het Woord van God in de plannen en organisaties van anderen, of waar nodig en mogelijk te voorschijn komen met eigen plannen en organisatie.

''Daarom moet het kerkvolk trachten een onderling harmonisch geheel te vormen, en Christus aanvaardend als de hoogste Koning, de strijd voor het koninkrijk Gods overal aanbinden en dat alles publiek. Geen Christen sterve in een schuurtje, maar hij zoeke de strijd in het publiek, en zo hij sterft dan sterve hij evenals Christus midden op de brede straat al waar ook onze Heer gekruisigd werd.'' Open. 11:8.

En van hier uit gaan we in band aan de kerk en koninkrijk Gods het hogepriesterlijk gebed lezen, als Christus bidt: Ik bid niet dat Gij ze uit de wereld wegneemt, doch dat ge hen bewaart voor de Boze, m.a.w. Neem ze o, Vader niet weg uit de slag, maar bewaar ze in die slag voor zonden, neem ze niet weg van het wereld erf, maar houdt ze weg uit de wereldgreep.''

Gelovigen zullen werken voor de erkenning van Jezus Christus als Zaligmaker en Heer, dat laatste ook. ''Daarom mogen, ja moeten we aardse plannen, organisaties en systemen gebruiken, ook gelovigen zullen trachten stoelen op te eisen en in handen te krijgen in staat en school, maar ze zullen dit doen in de vaste zekerheid dat het nooit om de stoel gaat, omdat ze weten uit het Woord van God dat eens op de grootste stoel de Antichrist zal plaatsnemen. Dan zal de schijn zijn tegen het koninkrijk Gods en de kerk. Daarom is het werken voor en de strijd voor het koninkrijk Gods juist een zaak van de geschiedenis en is ons slagveld zo breed als de wereld, en zo langdurig dat een ieder die zich in dit strijdperk waagt op wacht staat in de slag der eeuwen, waar hij dan ook maar in het gevecht verkeert.'' (Schilder) Er moet een heilige drang zijn die ons leven beheerst

om Gods heilige ordinantien
in huis en kerk, in school en staat
ten spijt van 's werelds remonstrantien
weer vast te zetten, 't volk ten baat. (Kuyper)

J. VanHarmelen

dan te zeggen 'dat er in de bijbel alleen maar mensen aan het woord komen, staande in de eeuwenlange geloofstraditie, waarin ook Jezus stond. Dan wordt het mogelijk om met die gelovigen in dialoog te komen, vaak eerbiedig luisterend naar wat zij te zeggen hebben van hun ervaringen en verwachtingen, maar soms ook afwijzend: sorry, hierin kan ik niet met je meegaan. Ik denk aan anti-feministische uitingen'.

Even later volgt dan ineens een beroep op de 'Geest'. 'Nu die Geest vrouwen drijft om haar vrouwelijk beleven in de kerk te ontplooien, zullen daar veranderingen plaats vinden van een aard en omvang die nu nog niemand kan voorspellen. Want die beweging is nieuw, ongehoord, zonder precedent in onze christelijke geschiedenis. Waarschijnlijk ontstaan geheel nieuwe manieren om 'God' te benoemen en nieuwe manieren om dat 'uiteindelijke' samen te beleven.

Gevaarlijke weg

Mijns inziens is dit een zeer gevaarlijke weg. Hier wordt de bijbel tot een menselijk document. Natuurlijk wordt niet ontkend dat het een belangrijk document is. Grollenberg noemt het zelfs 'uniek onvervangbaar en onmisbaar'. Maar niettemin komt hij niet verder dan een menselijk document 'waarin mensen aan het woord komen'. In dit verband zegt hij helemaal niets over de Geest.

De bijbel is het boek waarin we lezen van de ervaringen die mensen in het verleden hebben opgedaan. Wij in onze tijd doen ook onze ervaringen op en moeten die er naast stellen. Ongetwijfeld kunnen die vroegere ervaringen ons enorm helpen. Maar we kunnen er niet zonder meer naar teruggrijpen. Vanuit onze eigen ervaringen moeten wij die vroegere ervaringen opnieuw lezen en waar nodig ook bekritiseren. Het sleutelwoord in deze hele benadering is het woord: ervaring.

De feministische theologe Catharine Halkes schrijft openlijk over 'ervaring van onderdrukking en bevrijding als bron van de feministische theologie'. Het woord 'bron' is hier veelzeggend. De ervaring is niet maar een aanleiding om de hele theologie opnieuw te doorlichten en ook de bijbel opnieuw te lezen, maar ze fungeert als bron: hier komt de inhoud vandaan. En aan die inhoud wordt dan ook de bijbel gemeten.

Het lijkt me toe dat dit een heilloze weg is. Op deze wijze krijgen immers onze eigen ervaringen het laatste en beslissende woord. Ze worden niet alleen maar een sleutel om de bijbel nog eens weer anders en misschien veel beter te lezen, maar ze worden de maatstaf waarmee we schiftend in de bijbel gaan werken.

Zou het niet veel beter wezen om de bijbel zelf aan het woord te laten komen? Zou het niet beter wezen om juist vanuit het perspectief van eigen ervaringen opnieuw de vraag te stellen: wat bedoelde iemand als Paulus eigenlijk? Het zou best kunnen zijn dat bewegingen als het feminisme ons hier kunnen helpen. Maar dan moeten ze zelf ook bereid zijn om werkelijk te luisteren en Paulus niet in de rede te vallen voordat hij uitgesproken is.

In een volgend artikel willen we toch eens een poging wagen om naar Paulus te luisteren met in ons achterhoofd de vragen die het feminisme vaak terecht aan de orde stelt.

Uit Nederland

Volgens een bericht in het dagblad Trouw heeft Professor Dr. A. Troost van de V.U. in Amsterdam zich onttrokken aan de Geref. Kerken en heeft zich aangesloten bij de Geref. Kerken (Vrijgemaakt Buiten Verband) te Amstelveen. Prof. Troost is geboren in 1916 en diende de Geref. Kerken (Vrijgemaakt) van 1946 tot 1951. Met een groot deel van de gemeente keerde hij in 1951 terug tot de Geref. kerken. In 1964 werd Dr. Troost benoemd tot professor aan de V.U.

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Canada's aandeel in het ontstaan van de olie-industrie

door Marcus Van Steen

(Canadian Scene) - Gezien de kritieke rol die olie speelt in de wereld-economie, is het interessant als men ziet hoe Canada in de petroleum-industrie een baanbrekende rol heeft gespeeld. De eerste oliebron in Noord-Amerika werd 120 jaar geleden in Zuid-West Ontario aangeboord.

Op diezelfde plaats ligt nu het dorp Oil Springs, aan Highway 21, ongeveer 32 kilometer ten Zuid-westen van Sarnia.

James Miller Williams, die in de zomer van 1858 de bron heeft gegraven, was geinteresseerd in het terrein vanwege een teer-achtige substantie die er lag, en waar hij al olie uit gedistilleerd had voor de lampen in zijn huis. Zijn eerste oliebron werd met de hand gegraven en was een rechthoekig gat, ongeveer 1.83 x 2.44 meter. Op 4.27 meter vond men olie en er werden ongeveer 60 barrels per dag geproduceerd.

Al spoedig moest men de bronnen dieper graven en dat vereiste het gebruik van de eerste primitieve boor-installatie, de voorloper van de moderne boortorens. In 1862 werd de eerste spuitende oliebron aangeboord, die 1500 barrels per dag opleverde.

De daaropvolgende 30 jaar profiteerde de hele streek van een bloeiende olie-industrie. Alles wat er tegenwoordig nog van over is zijn de stadjes Oil City, 6 km ten noorden van Oil Springs en Petrolia, 9 km verder naar het noorden. In Petrolia is bijna een eeuw geleden Imperial Oil opgericht.

Olie was een waardevol artikel, maar het had niet dezelfde sleutelpositie in de economie als tegenwoordig. Toen werd de olie vooral als smeermiddel gebruikt, vooral voor spoorweg-locomotieven en wagons, maar waardevol was het voornamelijk als het, gedistilleerd tot keroseen, werd gebruikt voor de verlichting. Woonhuizen en kantoren die na zonsondergang altijd van kaarsen afhankelijk waren geweest, konden nu de regelmatig brandende vlam van de petroleumlamp gebruiken.

Pas toen de interne verbrandingsmotor in het begin van deze eeuw in gebruik kwam begon petroleum een nieuwe en veel belangrijker rol in onze maatschappij te spelen. En toen was het grote productie tijdperk in Zuid-west Ontario al voorbij. Dat tijdperk wordt echter nog op levendige wijze in beeld gebracht in het Oil Museum of Canada in Oil Springs. Het museum is dagelijks geopend van eind mei tot eind october.

DE JAARLIJKSE GEMEENTE VOLKSTELLING BEGINT DE VOLGENDE WEEK

De jaarlijkse gemeente volkstelling zal dinsdag 5 september beginnen. Gedurende deze maand zal een teller, die een geldige identificatiekaart bij zich heeft, bij u aanbellen en in enkele minuten basis-informatie afchecken die nodig is voor de vaststelling van:

- uw geschiktheid om te stemmen in de gemeente- en schoolbestuurverkiezingen die op 13 november van dit jaar gehouden zullen worden
- de vaststelling van onderwijsbelasting tussen het openbaar en katholiek onderwijs systeem
- de verdeling van provinciale toeslagen aan plaatselijke overheden om de locale belasting te verlagen
- de voorbereiding van de jury-lijst
- informatie van de bevolking die nodig is voor andere gemeentelijke programma's.

De teller moet informaties hebben zoals uw naam, leeftijd, of u eigenaar of huurder bent van uw huis, schoolbijdrage en verblijfplaats van alle leden van uw huishouding.

Als de teller u bezoekt, verzeker u er van dat de informatie op het Enumeration Notice juist is. Zo niet, corrigeer het en controleer de verandering.

Als u niet thuis bent zal een Notice voor u worden achtergelaten. Als er veranderingen nodig zijn, breng ze aan alstublieft en breng de Enumeration Notice zo spoedig mogelijk op de brievenbus. Voor alle andere informatie kunt u contact opnemen met uw plaatselijke belastingkantoor.

Ministry of Revenue
Ontario

Gemeente Velsen©

de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

27

IJda's mond valt open, met wijde ogen ziet ze de meester aan.

''Ja,'' gaat hij door, terwijl hij opstaat en rondwijst, ''jullie hoeven niet zo op de grond te slapen; er zijn ijzeren ledikanten te krijgen en Hannes kan de stoelen maken en ik zal Truitje wat platen meegeven die je aan de wanden kunt hangen; dan zorg jij dat de tafel opgeruimd wordt, je wast de koffiepot en de kopjes eens lekker fris en gaat een kop koffie zetten. De petroleumlamp moet je elke dag schoonmaken, zodat er geen walm in je huis hangt en als je kacheltje brandt wanneer het winter is en Hannes komt thuis dan kunnen tien kroegbazen hem niet bij jou vandaan krijgen. Je moet het prettig maken thuis. Dat doet mijn vrouw ook.''

IJda heeft verbaasd rond gekeken. ''Rommel,'' herhaalt ze, ''deze keet gezellig maken?''

''Ja,'' verzekert de meester, ''weet je dat het niet altijd aan de woning ligt om plezierig te leven - het is wel belangrijk, maar de vrouw moet de kunst verstaan van alles iets gezelligs te maken. Ik weet zeker, dat jij dit kunt, IJda. Probeer het eens, dan kom ik de volgende week bij jou kijken of het is gelukt en dan kan je meteen vertellen of Hannes thuis gebleven is. Ik verzeker je dat hij dan niet meer aan de kroeg denkt.''

Ze knikt wezenloos, ziet de meester na, maar terwijl ze de meester ziet verdwijnen en ze weer naar het wasbord schommelt zegt ze in zichzelf: ''Ik zal 't proberen, want als Hannes een zatlap wordt .... 't Is een beste kerel en als de meester nou es gelijk heb...''

Na een week is de meester weer bij haar op bezoek en drinkt drabbige koffie, wat hem niet deert, want IJda's gezicht straalt. ''Meester heb gelijk! U ziet dat ik al aan de schoonmaak ben begonnen, alles is wat oud, maar netjes en de plate an de muur - wat een paleis lijkt het bij me en Hannes zei tegen me: Nou meid, wat heb je nou uitgehaald, maar ik vind 't merakels mooi en nou heb ik geen zin meer in de kroeg. Nou, meester, ik wier zo blij, hè, hij is zelfs zondags thuis gebleven en nou willie een knijnehok gaan timmere want zegt hij: ik gaan niet meer strope...'' Ze slaat verschrikt de hand voor haar mond, maar de meester zegt: ''Ik zal het niet verklappen.''

Het lukt met dit gezin; de meester komt elke week een kop koffie halen en een praatje maken; het wordt voor IJda een plezier elke week iets goeds te kunnen vertellen en de meester geeft ongemerkt veel tips.

Het toppunt van geluk overkomt IJda als ze aan de meester kan vertelle: ''Ik kon me ore niet gelove, meester, maar Hannes zegt gister tege me: IJda, meid, zegtie, zet je hoofd met een extra schroefie vast want wat ik je nou ga vertelle: wij, jij en ik gaan morgen naar Beverwijk,naar een tweedehandswinkel daar verkope ze ijzere ledikante en die kopen we! Ja, meester: kope! Hannes is wekenlang niet in de kroeg geweest en van dat geld kopen we voor de kinderen ledikante...''

Na zulke bezoeken komt de meester thuis in de wetenschap dat hij zo lang mogelijk hier wil blijven. Zelfs op de dorre hei kan immers de aloë bloeien!

17 Een week voor de eerste zoon van de meester en de juffrouw wordt geboren: Frederik Pieter die Frits genoemd zal worden, sterft de winkelier Alfred Franklin plotseling. De meester gaat op rouwbezoek en voelt dit sterven als een persoonlijk verlies. Hij vond het verkwikkend op zijn wandelingen tijdens huisbezoeken bij Franklin de winkel binnen te stappen en boodschappen mee te nemen voor zijn gezin, maar tegelijk gesprekken te voeren met Alfred over de maatschappelijke problemen. Franklin was immers nauw betrokken bij de Engelse Kanaalwerken. Nu is dit voorbij!

Waarom? Er is geen antwoord. Zijn vriendenkring is nog kleiner geworden.

Op het eeuwenoude kerkhof van het dorp Velsen, naast de Engelmundus kerk, onder de zware lindebomen wordt Alfred Franklin begraven, ver van zijn huis, ver van zijn vaderland. Een grote platte steen dekt het graf en houdt deze naam voor de nageslachten in herinnering...

''Ik blijf hier niet,'' heeft Alfred Franklin gezegd, ''als het kanaal eenmaal klaar is ga ik terug naar Engeland -''

God wijst ieder mens een plaats, peinst de meester, wie kan over zijn leven beslissen?

Later komt de meester nog eens naar dit graf; de steen ligt en hij leest: ''In memory of Alfred Franklin, Storekeeper on the A'd Canal Works. Born at Oswesst by Shropshine, England - Dead at Velsen June 27, 1870, North Holland''

Het graf zal goed worden verzorgd, maar zal iemand ooit beseffen dat zelfs deze vreemdeling een plaats en taak kreeg te vervullen al was het alleen reeds de verademende gesprekken met de meester van de Heide?

Het gaat moeizaam vooruit met de school. De meeste kinderen komen tamelijk trouw, zelfs als de Hei door regen en wind een drassig gebied is geworden; maar een oorzaak is ook dat de ouders het een goed onderkomen voor hun kroost vinden. De meester let niet op oorzaken: de kinderen komen, dat is het belangrijkste.

De hulponderwijzer, de heer van Apeldoorn kan goed met de meester samenwerken, maar het is uiterst moeilijk ergens een onderdak voor hem te vinden. Zijn salaris bedraagt drie-honderd-vijftig gulden per jaar, hiervan kan niet het kostgeld af dat Beverwijk vraagt voor een kamer.

Een oplossing wordt gevonden: de meester biedt hem inwoning aan, wat met graagte wordt aangenomen. Het committee verhoogt het salaris van de meester met vijftig gulden per jaar en meent hiermee de onkosten voldoende te hebben bestreden. Natuurlijk is het niet voldoende, het is ruim onvoldoende maar het is echter reeds de gewoonte, dat de maaltijden in het meestershuis schraal worden en de juffrouw haar twee kleintjes niet altijd kan geven wat zij nodig hebben. Toch is er een blijde stemming in huis omdat alle zonnestralen gezien worden van het leven en bij de vele teleurstellingen men de lichtpunten des te duidelijker ziet.

Meneer van Apeldoorn heeft er plezier in enkelen van de Heide, die veel belangstelling tonen in een Bijbelcursus te vragen; de ouders die hieraan deelnamen hoorden voor het eerst van hun leven uit de Bijbel lezen zoals dit is bedoeld: klaar en nuchter eenvoudig. Hierdoor verdwijnen vooroordelen tegenover de meester en de fijnen en lieten ook deze ouders hun kinderen naar het school tje op de Heide gaan. De meester gaf vertrouwen en daardoor gaf de school vertrouwen.

De school van de meester, de juffrouw van de meester, het werden uitdrukkingen die vastwortelden in deze wanhopige grond. Een strohalm in het vuur, maar niet te blussen. Een gevolg van de persoon van de meester en zijn vrouw, die zichzelf waren als sobere mensenkinderen maar stralend van waarde door het geloof, dat hen bezielde.

Een graag geziene gast is de dorpsarts dokter Kaulbach, die in Velsen woont en sinds kort de gelukkige vader is van een dochtertje: Anna. Zijn huis staat in de schilderachtige Meervlietstraat met de oude lindebomen; het ziet aan de achterkant uit op het kerkhof, waar hij en zijn vrouw reeds zes jonge kinderen hebben moeten begraven.

''Mochten wij dit meiske behouden'', zegt hij tegen de meester en deze innige wens schijnt te worden vervult: het kind is levendig en sterk. Zij kunnen niet beseffen dat het kind een hoge leeftijd zal bereiken en veel bekendheid zal verwerven.

Dokter Kaulbach heeft het niet gemakkelijk met zijn uitgebreide praktijk. Hij rijdt met zijn tilbury, waarmee de staljongen, die het paard verzorgt, altijd meerijdt. Dokter Kaulbach heeft zijn patienten in Spaarndam en diep in de duinstreek naar Santpoort of bij de zee; ook in Zantvoort, maar heel vaak rijdt hij de diepe karresporen naar de Heide. ''Naar zee'', zo noemt men de tocht naar de huizen die dicht bij de zee zijn gebouwd, dit zijn normale huizen en geen keten. Dokter Kaulbach is opgewekt maar geen drukke prater; de zieke mensen verlangen naar zijn komst omdat hij een warme menselijkheid uitstraalt en zijn opgewektheid verlichting brengt. De drankjes en poeders die hij zelf in zijn huisapotheek brouwt, worden als wondermiddelen beschouwd, maar de dokter zal hen altijd tot de klare werkelijkheid terugbrengen.

''Geen gekheid met jenever en dronken zijn, denk er om. Ja, je mag drinken, maar geen jenever, alleen koffie, en anijsmelk en schoon water, wat wil je nog meer. O ja, ik wil nog meer: dat je voortaan netjes je geld thuis brengt en eens aan je gezin gaat denken.''

PERSOVERZICHT

door Carl D. Tuyl

• Jomo Kenyatta, de vader van het Afrikaanse nationalisme, en 14 jaar president van Kenia is overleden. Zijn gematigde economische en raciale politiek hebben van Kenia een stabiel en welvarend land gemaakt.

• Ruim 400.000 uitbundig wuivende Joegoslaven hebben de Chinese premier Hua Kuo Feng op de tweede dag van zijn bezoek toegejuicht toen hij samen met Tito een rijtoer maakte in een open auto in Belgrado. De grootste ontvangst, ooit een buitenlandse bezoeker bereid, was een duidelijk teken dat de betrekkingen tussen Joegoslavie en China de laatste twee jaar zeer hecht zijn geworden.

• De Amerikaanse senator George Mc Govern heeft het idee geopperd om een internationale vredesmacht een einde te laten maken aan het terreur-bewind in Cambodja.

• De stichting ''Geen Kerkgeld voor Geweld'' propageert het uittreden van de Nederlandse kerken uit de Wereldraad van Kerken, die geldelijke ondersteuning geeft aan revolutionaire guerillastrijders. Het leger des Heils heeft om die reden haar lidmaatschap in deze organisatie opgeschort.

• In Tsjechoslowakije, en ook daarbuiten werd het feit herdacht dat tien jaar geleden Russische troepen dat land binnenvielen.

• De vooruitzichten voor een conferentie van alle partijen over een toekomstig onafhankelijk Rhodesie lijken opnieuw slechter te zijn geworden na de eis van het Patriottisch Front tot nieuwe concessies. Het Patriottisch Front eiste nu dat de interim regering als onderdeel van de Britse delegatie aan de conferentie zou deelnemen.

• Bij een Israelische vergeldingsaanval tegen twee Palestijnse kampen in Libanon zijn talrijke slachtoffers gevallen. De Israelische actie was kennelijk bedoeld als vergelding voor de aanval van Palestijnse terroristen op een bus van ElAl in London, waarbij twee doden vielen.

• Het aantal doden als gevolg van brand in een bioscoop in Abadan, zo melden Iraanse kranten, is tot 377 gestegen.

• Het aantal poliogevallen in Nederland is nu tot boven de honderd gekomen.

• In Rome werd zaterdag een nieuwe paus gekozen. Het werd niet een Nederlandse, maar een Italiaanse, die de naam Johannes Paulus I kreeg.

• De scherpe verlaging in waarde van de dollar is een voortdurend verlies voor de olie-uitvoerende landen, die hun productieprijs tot nu toe altijd in de Amerikaanse geldeenheid hebben uitgedrukt. Dat nog niet tot een prijsverhoging besloten is, is waarschijnlijk te danken aan de vrees dat hiermee de toch al trage economische groei in de wereld verder zou worden geremd.

• Economische deskundigen hebben een nogal sombere voorspelling gegeven voor het jaar 1985 in de Europese Economische Gemeenschap: 9 miljoen werklozen, een inflatie-percentage van gemiddeld 15 procent en een groot gebrek aan energie.

Carl D.Tuyl

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99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

DE RUYTER: We wish to express our appreciation to all those that showed concern and love at the passing away of our dear husband and father, Casper De Ruyter. Your prayers, letters and cards made a difficult time easier to bear.
Mrs. H. De Ruyter and family.

VANDER WAL: We express our gratitude to our children, grandchildren and friends for their remembrance of our 45th Wedding Anniversary. Many thanks to the willing workers of Calvin Christian School for their excellent service; above all, thanks to our heavenly Father for all of His provisions.
John & Barbara Vander Wal, Hamilton.

VAN ROON: We express our thanks first to God and also to our children and grandchildren and friends for making our 45th Wedding Anniversary such a happy day for us.
Jacob & Wilma Van Roon, 63 Ridge Road West, Grimsby, Ont.

VEENSTRA: We sincerely thank our children, relatives and friends for making our 40th Wedding Anniversary such an unforgettable day. Also thanks for the many cards, flowers and gifts. Above all we thank the Lord for making it all possible.
Mr. & Mrs. H. Veenstra, Newcastle, Ont.

Births

Romans 8:28ff - "We know that in everything God works for good with those who love him."
HARTMAN: Bert & Wilma (nee Visser) give thanks and praise to God for again showing us his steadfast love in finally allowing us to take our son home after 2½ months stay in hospital. He was born May 18th, 1978 at 1 lb. 10 oz. We have named him SHAWN (noble gift of God). He is the 18th grandchild for Mr. & Mrs. J. Hartman, Dundas, Ont., the 7th grandchild for Mr. & Mrs. F. Visser, Woodstock, Ont., the 14th great grandchild for Mr. & Mrs. S. Hoiting Sr., Woodstock, Ont., and the 22nd great grandchild for Mrs. A. Visser, Hoogkerk, the Netherlands.

HELLEMAN:
We Thank our
Heavenly Father For
the Safe Arrival of
Pauline Joy
Born on August 6, 1978
6 lbs. 13 oz.
A sister for Sharon and David
Art and Wendy Helleman
(nee Elgersma)
P.O. Box 653, Bacolod City, Philippines

Getting married?
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Marriages

BOEVE-PENNINGS: Mr. and Mrs. Roland Hugh Boeve of Holland, Michigan, and Mr. and Mrs. Jan Willem Pennings of London, Ont. are pleased to announce the forthcoming marriage, uniting their children, CARLA SUE and ARIE (ERIC). This celebration of love will take place, D.V., Friday, September 29, 1978 at 7:30 p.m. in the Ebenezer Reformed Church in Holland, Michigan. Rev. James A. Zinger officiating. Future address: 29 Dwight Street S.E., Grand Rapids, Michigan, U.S.A. 49506.

FENNEMA-BUISMAN and BOOY-BUISMAN: HILDA FENNEMA - JOHN BUISMAN and JOHANNA BOOY -PETE BUISMAN. Together with our parents are happy to announce our forthcoming celebration of our marriage. The ceremony will take place in the presence of God and His people on Saturday, September 16, 1978 at 6:00 p.m. in the Second Christian Reformed Church of Brampton. Ecclesiastes 9:7-9.

KLINGENBERG-DEVRIES: Mr. & Mrs. Jan Harm Klingenberg of Thamesford, Ontario are happy to announce the forthcoming marriage of their daughter ELISABETH CLAZIENA to FREDRICK RICHARD, son of Mr. & Mrs. Jack DeVries of London, Ontario. The ceremony will take place, the Lord willing, on September 15, 1978 at 7:30 p.m. at the Christian Reformed Church of Ingersoll, Ont. Rev. Wm. Veenstra officiating. Future address: 205 Sanders Street, London, Ontario.

KLOOSTRA-NEERHOF: Mr. & Mrs. Sieger Kloostra of Chatham, Ont. and Mr. & Mrs. Joe Neerhof of Owen Sound, Ontario are happy to announce the forthcoming marriage of their children, ELSIE-ANN and STANLEY. This celebration of love will take place, D.V. on September 16, 1978 at six-thirty o'clock in The First Christian Reformed Church of Chatham, Rev. Lambert Slofstra officiating. The couple will take up residence at 53 Spencer Ave., Chatham, Ont. N7M 1V4.

PENNINGS-JONKMAN: "Unless the Lord the house does build, the weary labourers toil in vain."
Mr. & Mrs. Christian Pennings, R.R. 3, Shedden, Ont. and Mr. & Mrs. John Jonkman, R.R. 1, St. George, Ont. are happy to announce the forthcoming marriage of their children, MARGARET ELFREDA and COPE. The wedding will take place on Friday, September 15, 1978 in the Free Reformed Church, St. Thomas, Ont., D.V., 7:00 p.m. Rev. L.W. Bilkes officiating. Future address: R.R. #1, Jerseyville, Ontario.

VAN HELVOORT-MORSINK: Mr. & Mrs. Adrian Van Helvoort are pleased to announce the forthcoming marriage of their daughter, BETTY DIANA to FRED MORSINK, son of Mr. & Mrs. Henk Morsink of Waterloo. The ceremony will take place, D.V., Saturday, October 7, 1978 at 11:00 a.m. in the First Christian Reformed Church, St. Thomas, Ontario. Future address: 1043 Union St., Parkview Apt. 2B, Kitchener, Ontario.

VANRAAMSDONK-CORNER: Mr. & Mrs. L. Vanraamsdonk of Georgetown, Ont., are pleased to announce the forthcoming marriage of their daughter, MARY LINDA to ROBERT THOMAS, son of Mr. & Mrs. T. Corner of Brampton, Ont. The ceremony will take place, the Lord willing, on Sept. 9, 1978 at 4 p.m. in the Immanuel Christian Reformed Church, Brampton, Ont. Rev. M.N. Greidanus officiating. Future address: R.R. #10, Brampton, Ont.

Marriages

ZEGERS-EASTABROOK: Mr. & Mrs. Frank Zegers of Orono, are pleased to announce the forthcoming marriage of their youngest daughter, MARIAN GERTRUDE to RANDALL PAUL, son of Mr. & Mrs. John Eastabrook, Lindsay. The Lord willing, this joyful occasion will take place on Saturday, September 9, 1978 at 3:00 p.m. at the Maranatha Christian Reformed Church, Bowmanville, Ontario. Rev. P. Kranenburg, Strathroy officiating. Future address: 35 Angeline Street South, #405 Lindsay, Ont. K9V 5A6.

Anniversaries

Welzalig 't huis, o Heiland onzer zielen waar Gij de vreugd, waar Gij de vriend van zijt. Op 3 september a.s. hopen onze geliefde ouders en grootouders,

M. GILIAM
en
F.M. GILIAM-ZIJLSTRA

in grote dank aan God het feit te herdenken dat zij 50 jaar geleden in het huwelijk traden. Hun dankbare kinderen en kleinkinderen: in Holland:
Jelly en Oebo Van der Werff-Giliam —Doetinchem
Hilda en Tjitse Baarda-Giliam—Amstelveen
Anneke en Andre Helmus-Giliam—Schoonhoven
Jantine en Ad van Arkel-Giliam—Bloemendaal
Alaska:
Pierre en Evelyn Giliam-Aulwurm —Anchorage
Canada:
Theo Giliam—Toronto
Ineke en Hans Blom-Giliam—Willowdale
Marian en Peter Hoorn-Giliam—Meadowvale
Joke en Jan Oosterhuis-Giliam—Guelph
32 kleinkinderen
Open House in de Christian Fellowship "Meeting Place for Christians", Elora Road, Guelph op dinsdag, 5 september om 8 uur n.m. Huisadres: 74 Mountford Ave., Guelph, Ont.

Harderwijk 1938 Rexdale 1978
"To You, O God, we have given thanks." Psalm 75:1a
On September 14, 1978, the Lord willing, we hope to celebrate the 40th Anniversary of our parents,

DANIEL KOOPMANS
and
CORNELIA KOOPMANS
(nee Schaillee)

May the Lord continue to bless and keep them in His care.
Their thankful children:
Peter & Carole Koopmans: Peter, Tracey, Kerrey, Christina — St. John's, Nfld.
John & Alice deHooge; Jim, Karen, Derek — Rexdale, Ont.
Frank & Anne Koopmans; Robert, Jacqueline, Cheryl — Campbellford, Ont.
Dan — at home
Open house: Thursday, September 14, 1978 from 7-10 p.m. at home: 401 Albion Road, Rexdale, Ont.

1953 1978
On September 6th, 1978, the Lord willing, we hope to celebrate with our parents,

PIEBE AND LIZE ZANDSTRA
(nee Ypma)

on the occasion of their 25th Wedding Anniversary. We thank God for the many blessings which He has bestowed on them in the past and pray that He will continue to guide them in the years to come.
Their grateful children:
Kathy
Freda Zandstra & Cal Van Eek
Wendy
Walter
R.R. #3, Thunder Bay, Ontario, P7C 4V2.

Anniversaries

Amsterdam Oshawa, Ont.
1928 September 20 1978
"Great is Thy faithfulness." (Lam. 3:23b).
With great joy and thanksgiving to our Heavenly Father we announce the 50th Wedding Anniversary of our loving parents and grandparents,

BERNARDUS J.J. TANGELDER
and
ALICE TANGELDER
(nee Fernhout)

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." (Ps. 121:8).
We praise our Heavenly Father for His love and guidance throughout these years. Our prayer is that the Lord will continue to bless and keep them.
Ben & Doreen Tangelder — Christ church, New Zealand
Johan & Helen Tangelder — Bacolod City, The Philippines
Ron & Gonny Morris — Oshawa, Ont.
Phil & Enid Smith — Peterborough, Ont.
Garry & Ann Ormiston — Oshawa, Ont.
and 17 grandchildren.
Home address: 230 Nipigon St., Apt. 709, Oshawa, Ont. L1J 4N6. A reception will be held on Saturday, Sept. 23, 1978 from 3-5 p.m. at the Holiday Inn, 1011 Bloor Street, Oshawa, Ontario. Best wishes only.

Hoofddorp Ingersoll
1928 Sept. 5th 1978
With joy and gratitude to our Heavenly Father, we hope to celebrate the 50th Wedding Anniversary of our dear parents, grand parents and great-grandparents.

STEFANUS GERHARDES WESTERMAN
and
NEELTJE WESTERMAN
(nee Koopman)

We hope and pray that the Lord will continue to bless them in the years to come. Their thankful children:
Gep & Beb Westerman — Hoofddorp, Netherlands
John & Dicky Klingenberg — Putnam
Alice Westerman — Amsterdam, Netherlands
Jack & Liz. Klooster — Harriston
11 grandchildren, 2 great-grandchildren.
Home address: 166 Canterburry St., Ingersoll, Ont.

De Lier 1933-1978 Sarnia
With joy and thankfulness, we hope to celebrate, on Sept. 7, 1978, with our parents and grandparents,

ALBERT and MARIE
VANDE WETERING
(nee Koorneef)

their 45th Wedding Anniversary. "In every course you take, have Him in mind: He will see that your paths are smooth." (Proverbs 3:6) was their wedding text. May God continue to bless and keep them in His care. Their thankful children and grandchildren,
Pauline & Theo Veenkamp; John, Mary Anne, Albert, Ted, Jim, Jeanette — Sarnia, Ont.
Jerry & Mary vande Wetering; Mark, Kelly — Sarnia, Ont.
Marie & Len Broersma; Michael, Paul, Lorianne, Stephanie — Bowmanville, Ont.
Albert & Ann vande Wetering; Tracey, Cindy, Kristi — Sarnia, Ont.
Walter & Pauline vande Wetering — Camlachie, Ont.
Nelly & Gerald Vanderheide — Sarnia, Ont.
Home address: 1416 Blackwell Side Road, Sarnia, Ontario, N7T 7H2.

Obituaries

"Behold I have graven thee upon the palms of my hands." Isaiah 49:16.
In His wisdom and love the Lord took to live with Him, our father, grandfather, and great-grandfather

GEORGE AGTER

since Aug. 6, 1973, widower of N. Agter-Bos, at the age of 79 years.
Susan & Jack Heikamp — Sarnia
Joe & Rina Agter — Burlington
10 grandchildren
10 great-grandchildren.
430 Wilson Ave., Burlington, Ont.

The members of the Consistory of the Exeter Christian Reformed Church hereby express their sympathy to their fellow member, elder and vice president, Mr. Sybren De Boer, who mourns the death of his father,

OEBELE DE BOER

since August 21, 1978. "Blessed are the dead who die in the Lord."
Rev. C. Bishop, president, Mr. L. Kodde, clerk.

On Monday, Aug. 21, 1978 it pleased the Lord to take unto Himself our dear husband, father and grandfather,

OEBELE DE BOER

in his 78th year.
Beloved husband of
Anna G. de Boer (nee Vanderheide)
Dear father of
Sybren & Esther de Boer — Exeter, Ont.
Henry & Diane de Boer — Brantford, Ont.
Frances & John Smeda — Plainwell, Mich.
Jerry & Mary de Boer — Exeter, Ont.
and 13 grandchildren.
"That he is now rejoicing with his Lord, is our comfort."
107 Andrew St. N., Hay P.O., Exeter, Ont. N0M 1W0.

On August 22, 1978 it pleased the Lord to take unto Himself our dear sister, sister-in-law and aunt,

ZWAANTJE HELDER
(nee Van Kooten)

We pray that the Lord may comfort her husband, children and grandchildren.
"Blessed are they who die in the Lord."
Mr. & Mrs. A. Van Kooten
Tony and Louise
Cor and Tina
Nell and Peter
John and Marjorie
Margaret and Albert
Theo
Hamilton, Ontario

R.R. #1, Belmont, Ont., August 22, 1978.
We are sad in one way, because our dear wife, mother, grand- and great-grandmother,

ZWAANTJE HELDER
(nee Van Kooten)

was taken away this morning at the age of 76, yet we are comforted because we know that now she is with the Lord in her heavenly home. We had a rich life together and are very thankful that for more than 44 years we could live together and rejoice in the Lord and all the blessings we have received out of His hand.
A. Helder — R.R. 1, Belmont
Henry & Alaine Helder — R.R. 1, Belmont
Corrie & George Hooghiem — R.R. 7, Aylmer
Jane & Harry Van Gurp — R.R. 1, Belmont
Toney & Margaret Helder — R.R. 1, Aylmer
Minnie & Andy Hiemstra — R.R. 4, Aylmer
Bernard Helder — R.R. 1, Belmont
Annie & John Huist — R.R. 4, Aylmer
Joanne & Ralph Vording — R.R. 1, Belmont
and 24 grandchildren and one great-grandchild.

Classified Advertising

Obituaries

On Friday, August 11, 1978, the Lord in His wisdom took unto Himself our dear brother-in-law and uncle,

JOZEF VAN HOUTEN

at the age of 63 years.
Husband of M. van Houten-Luiting,
The funeral was held August 15, 1978 in Rijswijk, Z.H.
And on August 23, 1978, the Lord in His loving care after a lengthy illness took to Himself our dear sister and aunt,

MRS. TJ. HIEMSTRA-Hoekstra

at the age of 66 years.
Widow of H. Hiemstra in Wijnjewoude, Friesland.
Blessed are the dead who die in the Lord. Rev. 14:13.
Sadly missed by her brother and his children in Canada.
Klaas Hoekstra — Sarnia
Dick & Tena Hoekstra — Sarnia
Andy & Jenny Hoekstra — Sarnia
Bill & Betty Hoekstra — Kitchener
John & Gail Hoekstra — Sarnia
Allen & Gerty Hoekstra — Sarnia
Frances & Harry Boers — Wyoming
Alice & Co van der Laan — Chatham
Greta & Robert Williams — Kitchener
The funeral was held in Wijnjewoude on August 26, 1978. Condolatie address: 558 Michigan Ave., Sarnia, Ont. N7V 1K9.

The Lord in His infinite wisdom and at His appointed time took unto Himself our beloved father, grandfather and great-grandfather,

MR. EVERT ENSING

on August 20, 1978 at the age of 86.
"He that dwelleth in the secret place of the Most High, Shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress, My God, in whom I trust." Ps. 91:1-2.
Predeceased by his wife
Berendina Ensing-Tiems
Survived by:
William & Hilda Scheeringa-Ensing — 418 Alma St., Listowel
Harry & Lynda Ensing-Van de Polder — 142 Churchill Rd. S., Acton
8 grandchildren
10 great-grandchildren.

On Thursday, August 17, 1978, it pleased the Lord to take unto Himself, through a tragic accident our dear little neighbour boy,

GERALD STREUTKER

at the age of 11.
Dear son of Arend & Janny Streutker. Brother of Ken, Bertilda and Marieke.
May God comfort Arend and Janny and children in the loss of Gerald.
He will be missed by:
Luke & Mia Rumph; Terrence, Robert, Brian, Sherry-ann, Patricia and Bruce
Hank & Roelie Katerberg; Bert, Frances, George, Joanne and Susan
Steve & Toni Jansen Van Doorn; Margaret, Elizabeth, Anneke, Joan and Corneles.
Safe in the arms of Jesus, safe on his gentle breast. There by His love o'er shaded, sweetly his soul shall rest.
R.R. #3, Moorefield, Ont.

Daar boven juicht een grote schaar van kind'ren voor God's troon. Verlost van zonde en gevaar, tot eer van 's Vaders Zoon.
On August 17, 1978 it pleased the Lord to take unto Himself, through a tragic accident our dear nephew,

GERALD STREUTKER

at the age of 11 years.
Dear son of Mr. & Mrs. Arend and Janny Streutker and dear brother of Ken, Bertilda, Marieke.
It is our prayer that the Lord will be very close to Arend and Janny and children with His comfort and strength.
Ralph & Hennie Stevens & family — Drayton, Ont.

Obituaries

Our heartfelt sympathy goes out to Mr. & Mrs. A. Streutker and family who grieve the loss of their 11 year old,

GERALD

May the Lord comfort them with His rich promises. Gerald now is with the Lord in complete happiness. Psalm 23.
The Christian School Community of Drayton, Ont.

Personal

Christian woman (age 30, divorced) wishes to make contact with man of approximate same age. All responses kept confidential. Write to Box #4324, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

For Rent

For rent a 2 bedroom home. Centrally located in St. Catharines. Ideal for Brock University students. Available October 1, 1978. Please write or call:
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R.R. #5
Niagara on the Lake, Ont. L0S 1J0
Phone: 934-0695

Ministers

GRANUM: The Christian Reformed Church of Granum, Alberta, is in need of a pastor to fill their vacancy. The congregation has a membership of 60 families. Most families are involved in agriculture. Any minister interested in a call to serve are asked to write to the clerk, G. Bos, P.O. Box 245, Granum, Alta. T0L 1A0, Phone: 403-687-3956.

Real Estate

Farms for sale

Cage layers — 12,000 basic quota; stair-step cages; excellent 4 bedroom ranch home. Contract available. Owner has other interests. Priced to sell.

* * * *

300 acres large turkey operation, beef feed lot, feeder hogs. 3 homes. Gross over $1,000,000 per year. Priced reasonably. Vendor will hold mortgage.

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For Sale

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Misc.

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FLORIDA

Faith Orthodox Presbyterian Church, 600 SE, 58 Ave., Okala, Fla. Worship services Sundays at 10 and 11 a.m. and 5 p.m. Truly biblical and truly reformed. A warm welcome awaits you.

STUDY ABROAD IN THE NETHERLANDS: Interim and Spring Semester, 1979. Courses in Dutch language, art, culture and theology. Contact: Trinity Christian College, 6601 West College Dr., Palos Heights, IL. 60463.

Help Wanted

Experienced married couple wanted on modern dairy farm in Central Alberta. Must be able to take responsibility. Good house, barn and garage on separate yard available. Phone: 403-784-3447.

After Sept. 1 a young person needed on Dairy Farm, small operation of P.B. Holsteins in Central Ontario. Apply to Box #4322, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Needed, a housekeeper for small family on farm in S.W. Ontario. Please write to Box #4320, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Required immediately a full-time **Executive Secretary** for Youth Evangelism Services, stationed in the Toronto area. Qualifications: possess all basic secretarial skills; able to manage an office; be effective in written communication; able to work independently. Written applications with resume to be sent to YES (personel), 1008 Bathurst Street, Toronto, Ontario M5R 3G7.

Help Wanted

The 1st Christian Reformed Church of London, Ont. is looking for a

DIRECTOR OF MUSIC [part-time]

For further information contact: Mr. John Vander Mark, 10 Rockingham Crt., London, Ont. N6C 4L8 or phone (519) 681-7201.

Teachers Needed

Williamsburg, Ont.— Due to unforseen circumstances our school is in need of a teacher for grades 1 and 2 (24 pupils) for the new school year starting Tuesday, Sept. 5. Please contact Mr. James Kooistra by phoning 613-535-2152 (home) or 613-535-2687 (school), or write Timothy Christian School, Williamsburg, Ont., K0C 2H0.

Employ Wanted

Young gentleman of the Netherlands seeks full-time employment on farm in Canada. One year experience on beef farm in southwestern Ontario. Presently working as farmers relief in the Netherlands. Please write, Arie Havelaar, Lysterbesstraat, Dordrecht 331 9VJ Holland. Or phone/write, John Beintema, R.R. #6, Forest, Ontario, N0N 1J0.

Lady in her early 40's with a teenage son is looking for a housekeeping job in a Christian family. Please write to #4325, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Advertise with us
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Teachers Needed

Chilliwack, B.C.

TEACHING PRINCIPAL NEEDED

Due to illness our principal has asked to be released of his contract. Chilliwack Christian School is in need of a teaching principal for the 1978-79 term. Please send letter of application with resume to:

Y. Ypma (secr.)
46599 Montana Dr.,
Chilliwack, B.C. V2P 6L9

Help Wanted

Part-time Secretary Urgently Needed

We need a mature, self-starting individual with office experience. Must have excellent typing experience and the ability to organize the work load in our office independently. Approximately 2 or 3 days a week. Short hand would be an asset. Contact:

Fred Vander Velde,

CANADIAN CHRISTIAN EDUCATION FOUNDATION INC.
2389 St. Frances Drive, Burlington, Ont. L7P 1V3 — Tele. (416) 637-3694

Classis Hamilton Homes for the Aged Inc.

The Home in Grimsby, to be known from now on as Shalom Manor, accomodating 74 people, will be started in September, the Lord willing. We have a completion date in mind for the Spring of 1979, and we will need an

Administrator [M. or F.]

who is able to give cheerful Christian leadership, to coordinate the services to be provided, and to take care of the administrative and public relations aspects of the work. Applicants must be fluent in English and Dutch.
Write to: Box 1078, Beamsville, Ont. giving full details of past and present employment.

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25th Anniversary Celebration

of the First Chr. Ref. Church
of Guelph, Ont.

OCTOBER 7, AND 8, 1978

Dinner and variety night, October 7, commencing at 5:30 p.m, at the Creelman Hall, University of Guelph. Tickets $6.50 per person, available from Grace Biel, 69 Cedar St., Guelph, Ont. or call 822-5054. Former members are invited to this event.

Special thanksgiving service at the church on Water St. at 7:00 p.m., October 8, 1978.

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College or university students coming to Toronto

are invited to a get-acquainted social
Thursday, Sept.14, 1978 from 5:30-8:30 p.m.
Supper provided (pot-luck). Bring what you can.
Even if you can't bring anything, come anyway.
An opportunity to meet old and new friends and get information on the campus ministry program.

Numan Centre
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Pastor John Veenstra
Campus Minister
Office 979-2468
Res. 481-4391

Calendar of events

Sept. 8 Annual get-acquainted mixer for students coming to London at the Oosterhuis residence, Victoria Rd., London, Ont. at 8 p.m.

Sept. 10 10:30 a.m., Special Worship Service of Welcome and Dedication at Waterloo Christian Reformed Church, meeting in auditorium of Conrad Grebel College. 5:00 p.m., Similar Service at Water Street Christian Reformed Church in Guelph. Fellowship and lunch after both services. All students with their parents and friends are invited.

Sept. 14 Mr. James Heynen, director of education, Board of Publications, Christian Reformed Church, will speak on "Education in the church", on Thursday, Sept. 14 at 8 p.m. in London (First) Christian Reformed Church, London, Ont. A discussion will follow.

Sept. 16 London student retreat at Springbank Park. Sports from 1:30 p.m., weiner roast followed by a talk by RHM John Van Til and the musical group 'The Living Promise.'

Sept. 16 Ontario Christian Reformed Sunday School Teachers Association will hold its 21st annual convention in Fruitland Christian Reformed Church. Speakers will be announced.

Sept. 21 "Rededication Service" to commemorate the 25th anniversary of the Sarnia Christian School. The keynote speaker will be Dr. M. Ruiter. This special evening will be held at 8:00 p.m. in the Lambton Christian High School on Essex St. All welcome!

Sept. 30 Prof. Robert Recker, professor of missions at Calvin Theological Seminary, will speak on "Evangelism and the CRC: Where are we?" on Saturday, Sept. 30 at 8 p.m. in the London (First) Christian Reformed Church, London, Ont. A discussion will follow.

Sept. 30 Christian Labour Association of Canada annual All-Ontario Fall Rally in Woodbridge District Christian High School, Toronto, Ont. at 9 a.m. Theme for the day will be "The growing threat to democracy" with speakers Dr. Sander Griffioen, Mr. Co Vanderlaan and Mrs. Marcia Hollingsworth.

Oct. 7 "Classes of 1953" Reunion and dinner. All those attending Sarnia Christian School in 1953 (grades 1-8) are heartily welcome!

Oct. 14 Committee for Justice and Liberty Foundation's annual meeting will be held at Silverthorn Collegiate (Burnhamthorpe Road and Islington), Toronto, Ont.

Christian Labour Association of Canada
CLAC Western Social Action Conferences, Speakers - 9:30 a.m. - Dr. Harry Groenewold, "Multi-culturalism and the Open Society." -1:30 p.m. - Dr. Bernard Zylstra, "Is there Legal and Social Space for the CLAC in Canada?" **Vancouver,** Saturday, October 14, 1978, First Christian Reformed Church, New Westminster, 8255-13th Avenue. **Edmonton,** Saturday, October 21, 1978, St. James United Church, 14323-107 A. Avenue.

CRC TV television programs in Canada:
BRITISH COLUMBIA; Kamloops Channel 4, Kelowna Channel 2, Sept. 3, 10, 17, 24, October 1 at 11:30 a.m. MANITOBA, Winnipeg Channel 7, Sept. 3 at 3:30 p.m. ONTARIO, Timmins Channel 6, Sudbury Channel 9, North Bay Channel 4, Pembroke Channel 5, Ottawa Channel 5, Sept. 3, 10, 17, Oct. 1, 8 at 11:30 p.m. NOVA SCOTIA & NEW BRUNSWICK; (ATV Television System), moncton Channel 2, St. John Channel 9, Halifax Channel 5, Sydney Channel 4, Sept. 3, 10 at 4:00 p.m. and Sept. 17, 24 at 3:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Sept. 8	Sept. 6	Sept. 5 (9:00)	Sept. 1 (noon)
Sept. 15	Sept. 13	Sept. 11 (noon)	Sept. 8 (noon)
Sept. 22	Sept. 20	Sept. 18 (noon)	Sept. 15 (noon)

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CRWRC In Haiti

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Editor: Pete Layer

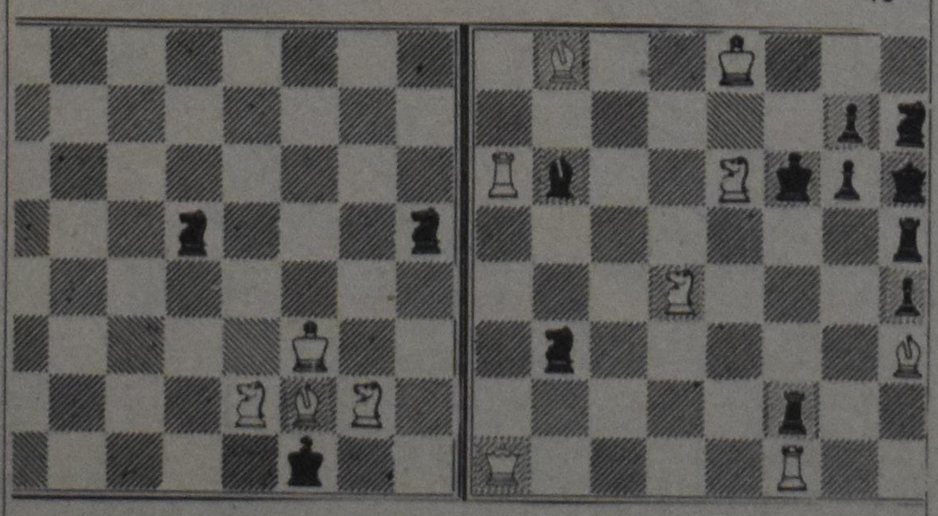
FIRST SERIES OF PROBLEMS IN SEPTEMBER

#755
W. Speckmann, German, 1955

3

#756
G.H. Goethart, Germany, 191

10



4 8

3-mover 3 pts. 2-mover 2 pts.

Notes:
1. The three-mover, #755 is symmetric about the KB file. This should make it easier to solve, since the solution either takes place on the KB, QR, QN, or QB files to prevent a mirror solution. Please indicate the key, threat and all variations.
2. Mr. Goethart demonstrated the Goethart theme with this problem. After Black has blocked his own piece, white can proceed to unpin it indirectly giving mate. It seems every type of pinning and blocking White's and Black's pieces have been given the name of the author who first showed it! Please give the key and threat, if any.
3. The deadline for these problems will be given next week.

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Christian Care for the Elderly. Holland Christian Homes Inc. Owned and operated by its members, Annual M.F. $25.00 per Family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

Books

Improving our relations with our Jewish neighbours

We Jews—Invitation to dialogue by Ephraim M. Rosenweig; published by Hawthorn Books Inc., New York; 177 pages; price: $7.95. Reviewed by Peter Sluys, Lacombe, Alta.

No one wants to be misunderstood by people who are close to them. Neither do the Jews although they have plenty of reason to feel misinterpreted by Christians who have the Old Testament, the same roots in common with them. This book is of great help for us to begin to understand the Jews better in their beliefs, their character and their feeling of "chosenness" by God, as well as their way of life and actions. They base it on the Old Testament.

The subtitle is: **Invitation to dialogue.** If dialogue is defined as two parties presenting their cause, belief and rationale without attempting to put the other party down, then this book is indeed the start of a dialogue. You may sense here and there some of the author's impatience with Christians. However, these are such sporadic instances that they are hardly noticeable and not at all disturbing due to his overwhelming attitude of accepting Christians, and to his patient and clear understanding of what Christians believe and are. It is a delight to read this book written for Christians. Thus he sets a worthy example for us to follow his challenge with an equal spirit of willingness to understand and accept the Jew while we retain our faith in Messiah Jesus, and are convinced He is the fulfillment of the Old Testament.

The author has a fine understanding of what constitutes the basic difference between Jew and Christian. The Jewish position is as I quote: "Men sin, but do not come into the world a sinner standing in the need of salvation" (p. 19). "Atonement therefore is brought about through man's own efforts.... There is no intermediary between the Jew and his God" (p. 21). However, the true Christian will not be aggravated with their position, just as he will not be irritated by any other people who do not look for a Savior, Christianity is unique in this respect. But we of all people ought to have patience and listen carefully instead of impatiently and belligerently saying: "They are wrong, not completed, therefore I won't listen". The Good News of Messiah Jesus can only be presented by us when we are humble and admit in practice that we are saved by grace alone.

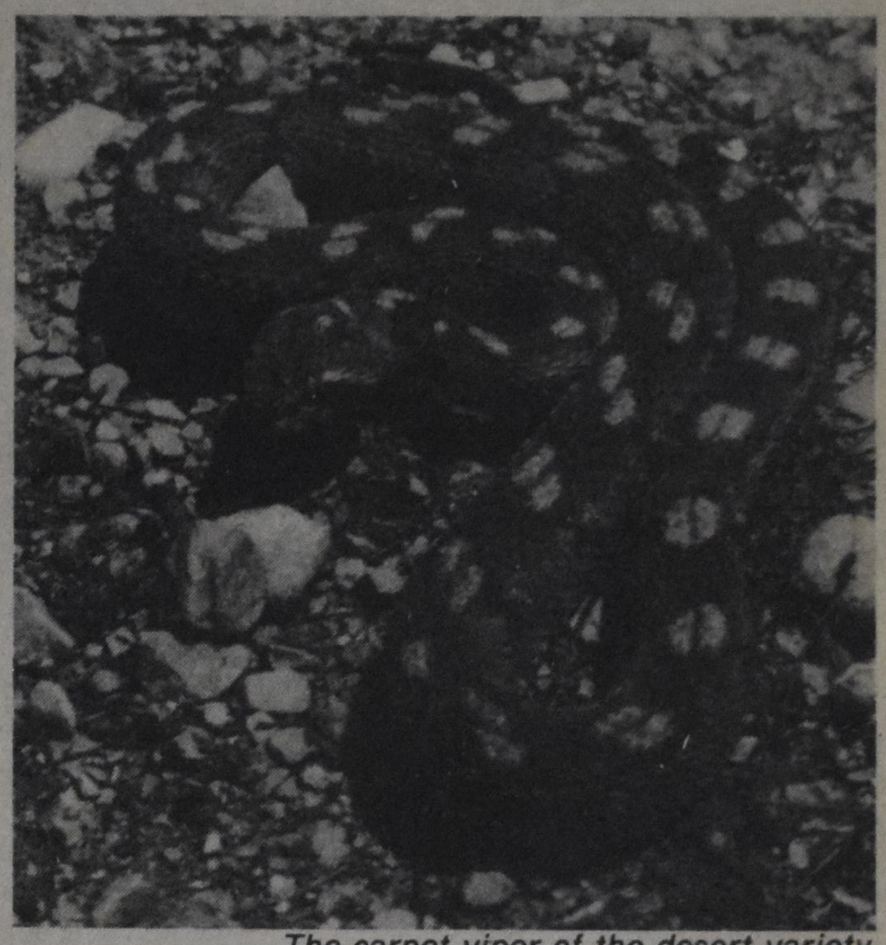
In the first three chapters the author reveals how Jews think of themselves in the light of the Old Testament: what they believe and do not believe; who they are and what they are not, contrary sometimes to what people thought they were and believed. They give you a very clear insight in their special Jewish character. Many books of this nature may be stuffy or dry, or too difficult to read, but this book is fresh and colorfully written and is understandable to the common person.

The next 5 chapters explain the Jewish festivals, their ways of worship and how they keep the family close to Bible principles. This is extremely interesting for the Christian since here we feel we have roots in common so that we can also learn from the Jew.

In the last chapters we get an overview of the past, of the history of the Jews and how that history still influences them. Much to his credit the author does not elaborate on the particulars of their hardship and need for endurance the last 2,000 years.

This book contains just enough information to remind or acquaint us with the fact that when they are a people without a homeland of their own, they will be again subjected to repeated discrimination and losses.

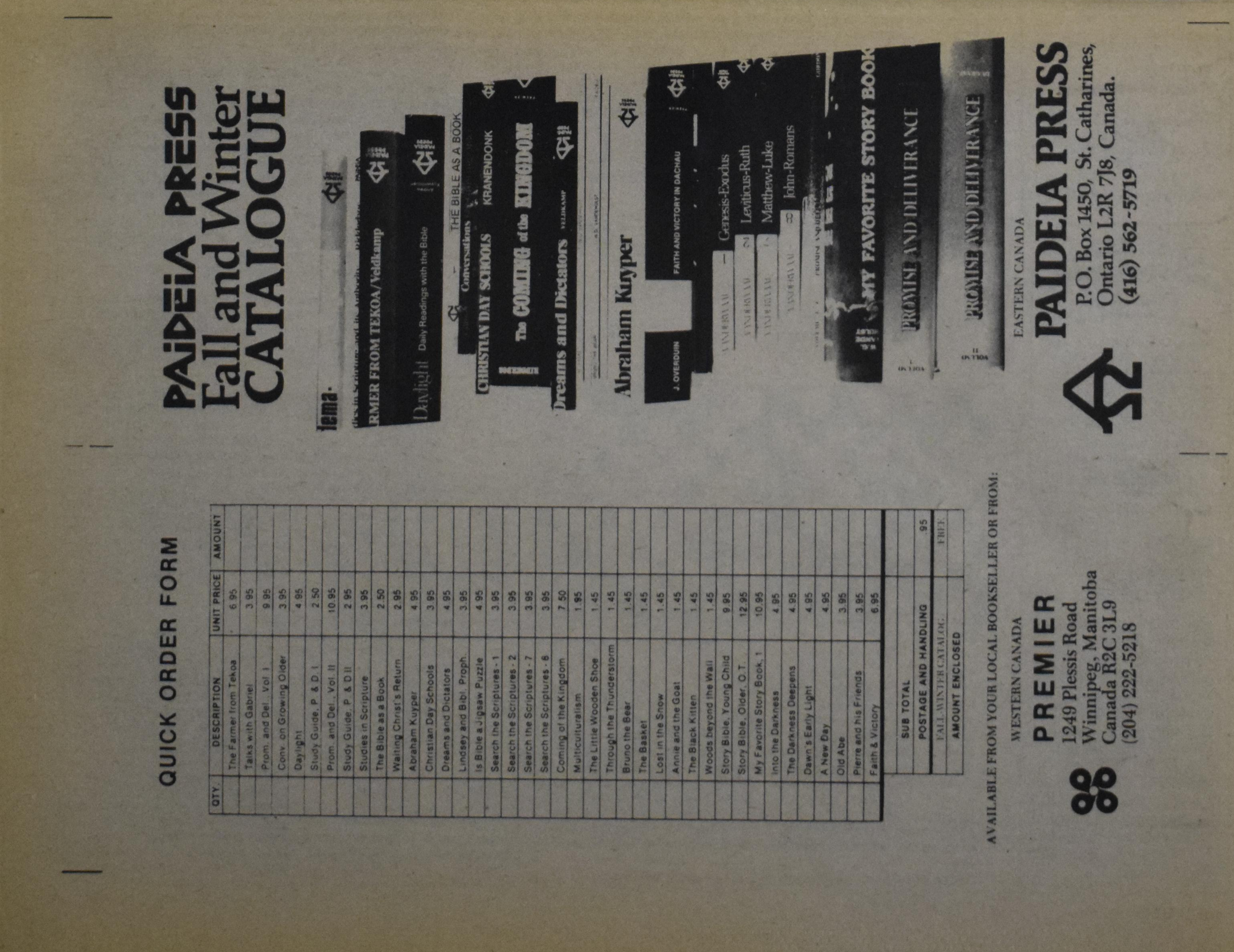
The author stated in the introduction that it was not his intention to present a "heavy documented study". We are grateful to him he didn't. It is now one of the most appealing, simple and clear concise books written on Jews by a Jew for a general Christian public. The style is straightforward and clear, yet never boring or dry. When I started to underline some sentences to remember, I had to stop for I found everyone of them important. I highly recommend this book.



The carpet viper of the desert variety

"To the layman it does not matter whether he sees a carpet viper, a horned viper (*Pseudocerastes fieldi*] or a desert cobra; none of them are his friends. His only concern is, which ones are the most dangerous. Fortunately, there are no recorded cases of fatal snake-bites in the desert, but perhaps the Palestinian horned viper is the nastiest to encounter. One of its small relatives generally lies buried in the sand, with only its vicious-looking eyes peeping out. 'Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward.' (Genesis 49:17)

The Natural History of the Land of the Bible, by Azaria Alon; published by Doubleday, Garden City, N.Y., 1978



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